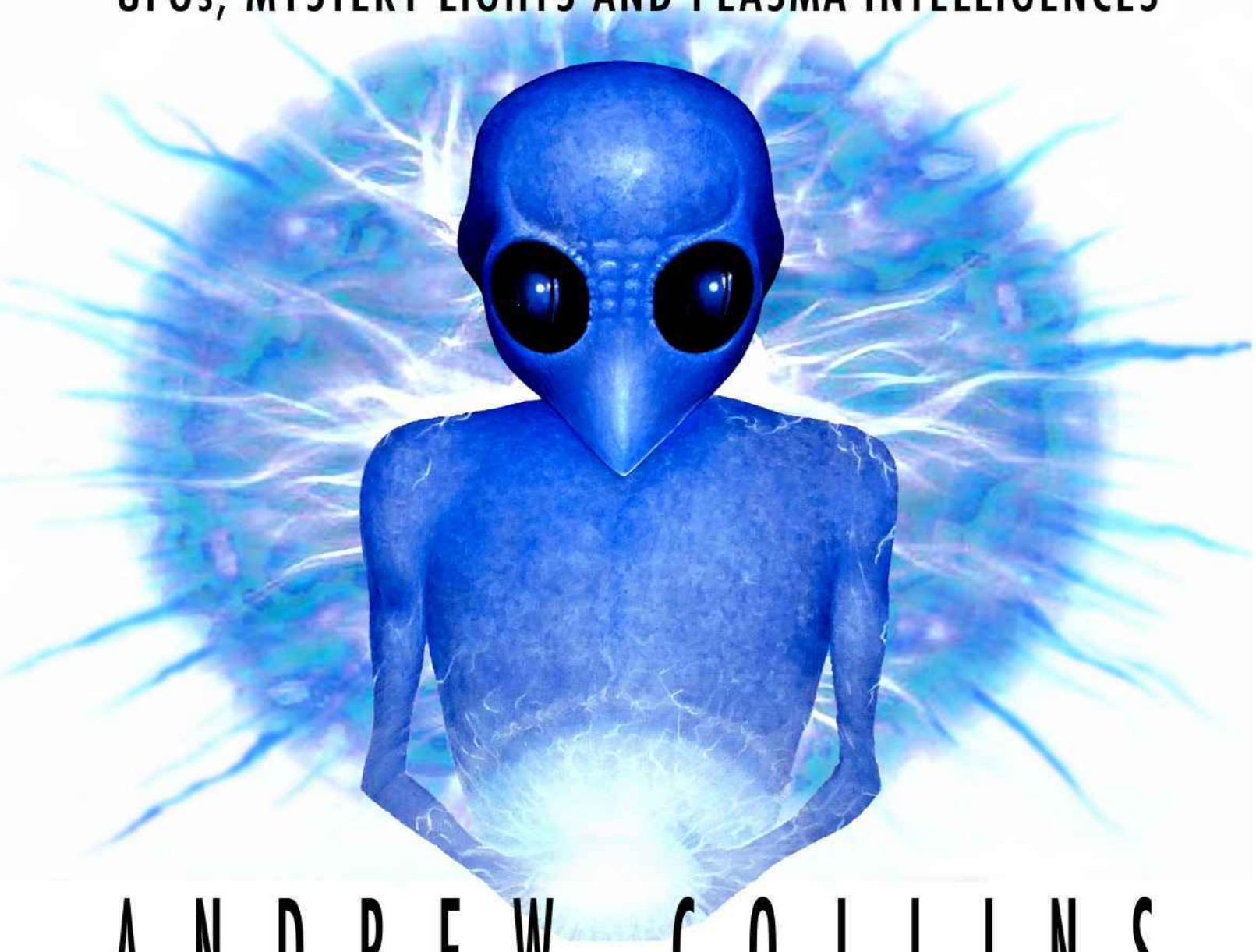
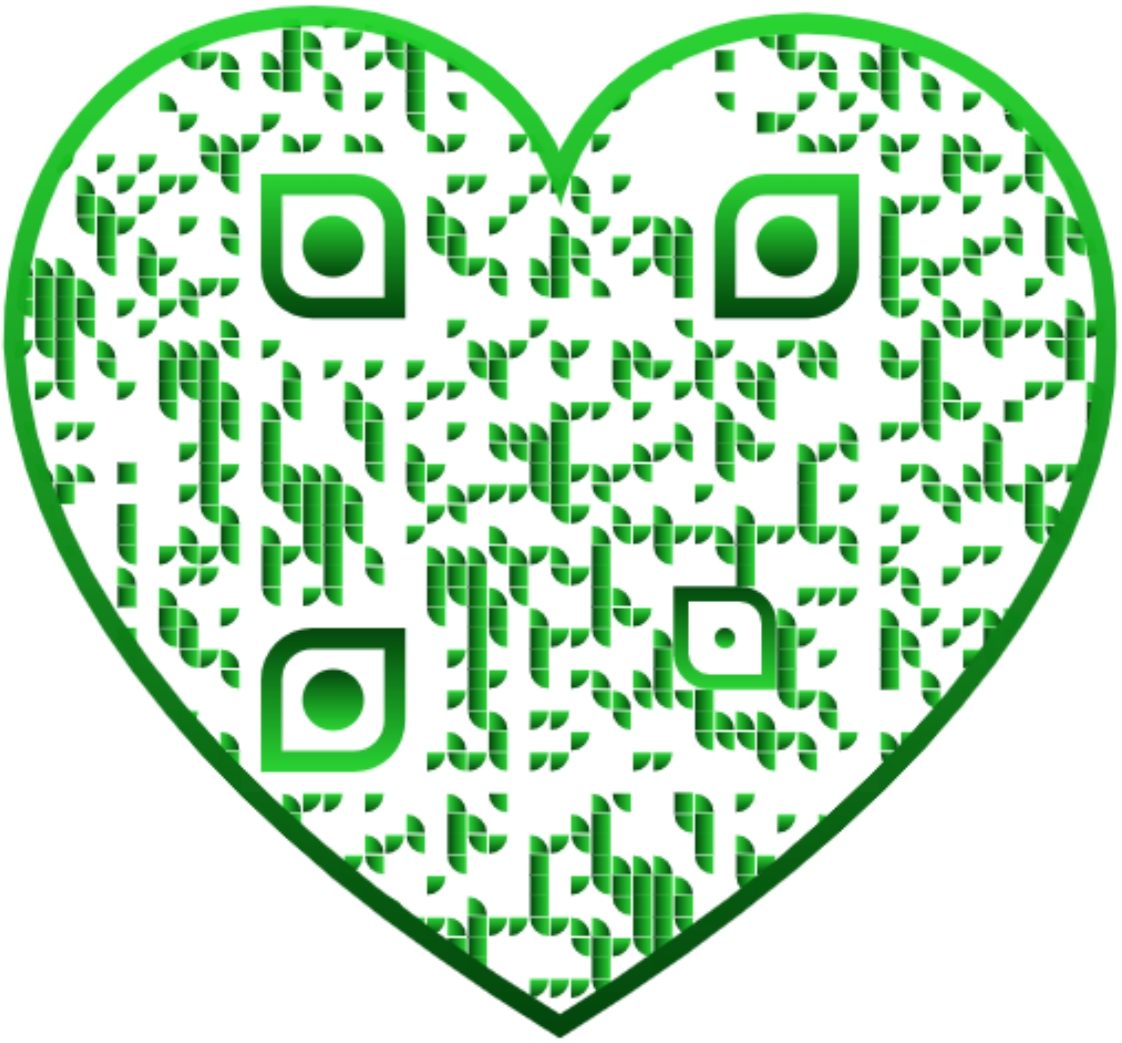
LIGHTQUEST

YOUR GUIDE TO SEEING AND INTERACTING WITH UFOs, MYSTERY LIGHTS AND PLASMA INTELLIGENCES



ANDREW COLLINS

INTRODUCTION BY GREGORY L. LITTLE



ANDREW COLLINS

Andrew Collins is a journalist and writer living in the United Kingdom. He is the author of more than a dozen books that challenge the way we perceive the past. They include *From the Ashes of Angels* (1996), which establishes that the Watchers and Nephilim of the book of Enoch and the Annunaki of the Sumerian texts are a memory of a shamanic elite who catalysed the Neolithic revolution in the Near East at the end of the last Ice Age; *Gateway to Atlantis* (2000), which pins down the source of Plato's Atlantis to the Caribbean island of Cuba and the Bahaman archipelago, and *Tutankhamun – The Exodus Conspiracy* (co-authored with Chris Ogilvie Herald, 2002), which reveals the truth behind the discovery of Tutankhamun's famous tomb.

Andrew was the co-discoverer in 2008 of a previously unrecorded cave complex beneath the Pyramids of Giza, which has brought him worldwide acclaim; the caves even becoming known as "Collins' Caves." He has also written extensively on the nature of UFOs, which as early as 1992 he saw in terms of multi-dimensional phenomena, life forms in their own right, operating outside of normal space-time.

For more information go to: www.andrewcollins.com

Other Books by Andrew Collins

Alien Energy
The New Circlemakers
The Cygnus Mystery

LIGHTQUEST

YOUR GUIDE TO SEEING AND
INTERACTING WITH UFOs,
MYSTERY LIGHTS AND
PLASMA INTELLIGENCES

Andrew Collins

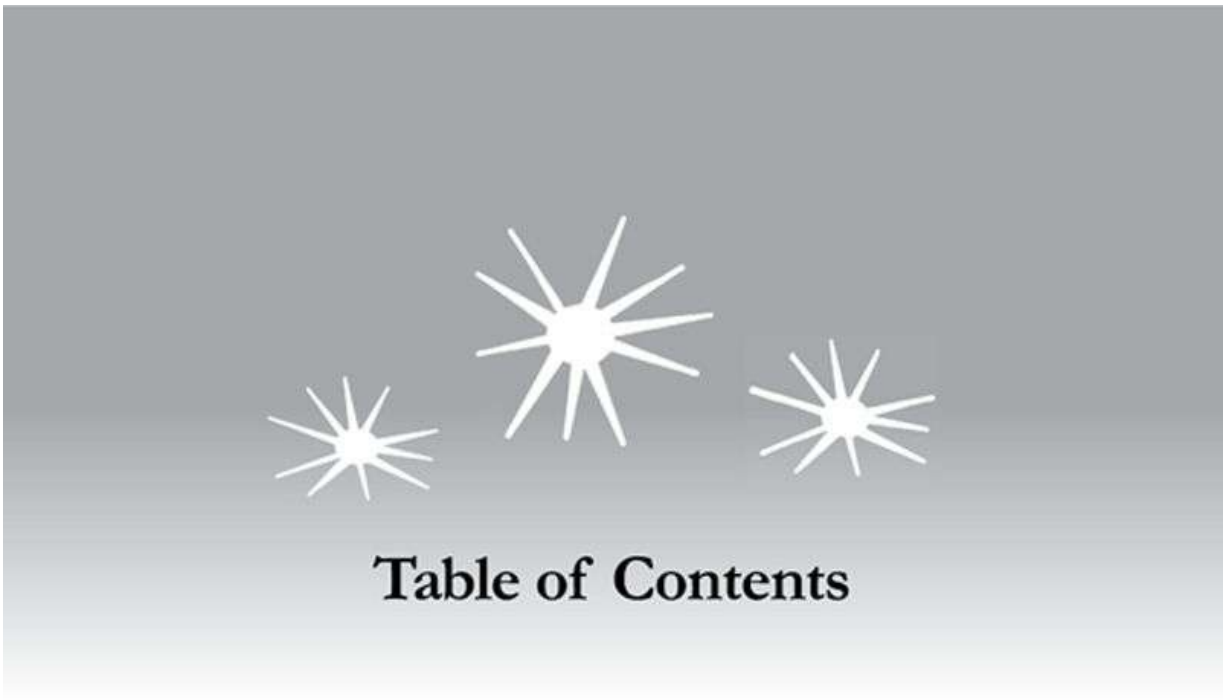


Table of Contents

Acknowledgements

Dedication

List of Maps and Illustrations

List of Plates

Introduction by Dr Gregory Little

ACT ONE—ROSWELL

- I Genesis of a Phenomenon
- II Flying Saucer Madness
- III Roswell Revelation
- IV The Butt End of Ufology

ACT TWO—MARFA

I Mystery Lights

II Plasma is the Key

III Born of the Earth

IV Plasmogenesis

V The Light of Stars

ACT THREE—AVEBURY

I Lights of the Downs

II Avebury in Hindsight

III A Field of Playful Globes

IV Great Balls of Fire

ACT FOUR—ALTON BARNES

I Lights Over Alton Barnes

II Earth Lights Rising

III Incident at Boreham Down

IV Drive-through Universes

ACT FIVE—WARMINSTER

I The Phantom Motorcyclist

II This Mysterious Landscape

III The Realm of Faerie

IV Conjuring Magonia

ACT SIX—AVELEY

I The Aveley Abduction

II Jumping Time and Space

III Aveley Revisited

ACT SEVEN—THE PEAK DISTRICT

I The Uninvited Journey

II The Dove Dale's Dancing Lights

ACT EIGHT—ALLAGASH

I The Allagash Four

II Allagash Aftermath

III Mystery of the Rapid Waters

ACT NINE—INDIAN HEAD ROCK

I Birth of the Abduction

II Creating a Bubble Universe

III … And They Are Us

ENCORE—RENDLESHAM

I The Rendlesham Riddle

Questions and Answers with Creative Visualisation

Notes and Bibliography

Notes

Bibliography

Index

Cover Illustration by Yuri Leitch and Rodney Hale

ILLUSTRATION CREDITS

Yuri Leitch: *Roswell, vii; Marfa, ii; Avebury, iv, v; Warminster, i; Allagash, i, ii; Indian Head, i; Rendlesham, ii*. General Physics Institute at the Russian Academy of Science, Moscow, *Marfa, iv*. Anne Wiltshire/Colin Venton, *Alton Barnes, i*. All maps by the author, with text by Rodney Hale. All other illustrations from the author's collection.

PLATE CREDITS

Max Planck Institute of Plasma Physics, Garching, Germany, 7; Project Hessdalen, 9, 10, 11; Mike Booth, 20. All other pictures from the author's collection.

List of Illustrations

PRELIMINARIES

i. Map of the United States showing UFO hotspots and locations featured in this book.

ii. Map of the United Kingdom showing UFO hotspots and locations featured in this book.

ROSWELL

i. Rancher Mac Brazel, who ignited the Roswell crash debate in July 1947.

ii. Map of Roswell, New Mexico.

iii. Lead story from the *Roswell Daily Record* of July 8, 1947, announcing the RAAF's recovery of a "flying disk" out near Corona, New Mexico.

iv. Idaho pilot Kenneth Arnold, who saw nine gleaming objects over the Cascade Mountains on June 24, 1947.

v. Brigadier General Roger M. Ramey (kneeling) and chief of staff Colonel Thomas J. Dubose pose with the remains of the Roswell "flying disk" on July 8, 1947.

vi. Wall clock in Roswell's UFO Museum and Research Center.

vii. Artist's impression of the Roswell crash.

viii. Alien autopsy reconstruction from Roswell shop display.

MARFA

i. Map of the Marfa area, showing the location of the Marfa Lights View Point and direction of the Marfa Lights.

ii. Artist's impression of mysterious lights rising on the horizon at Marfa, Texas.

iii. Nineteenth century illustration of ball lightning.

iv. Photo of the helix structure identified as existing within plasma environments.

AVEBURY

i. Map of the Avebury area showing principal sites and cases mentioned in the text.

ii. Illustration of Will-o'-the-Wisp of the type apparently seen on the Wiltshire downs since at least the 1600s.

iii. Map showing the position of the Nine Stones Close stone circle in Derbyshire.

iv. Artist's impression of the balls of fire seen by Paul, Sonya and Rob from Silbury Hill in July 1994.

v. Artist's impression of the two light beings seen by Paul, Sonya and Rob in 1994.

ALTON BARNES

i. Artist's impression of the phantom funeral procession said to haunt the Wansdyke ditch on the Pewsey downs.

ii. Map of Alton Barnes, Wiltshire, showing principal sites and cases mentioned in the text.

WARMINSTER

i. Artist's impression of the strange light seen by the author at Upton Scudamore in October 1976.

ii. Map of Warminster showing principal sites and cases mentioned in the text.

iii. Woodcut showing fairies dancing in a circle, with a fairy house off to the left.

iv. Illustration of a man being forcibly removed from the fairy dance.

AVELEY

i. Map showing the location of Aveley, Essex, in relation to London.

ii. Route taken by the Day family during their fateful drive on October 27, 1974.

iii. Plan of the road where the Day family encountered the luminous green mist before losing three hours in 1974.
iv. John Day's drawing of the strange bank of green mist encountered by the family.
v. Photo of where the Day family encountered the curious bank of green mist.
vi. Photo of John Day in 1977.
vii. John Day's impression of one of the tall entities encountered during the abduction of 1974.
viii. Drawings by John and Sue Day of the dwarfish "examiners" encountered during their abduction experience of 1974.

PEAK DISTRICT

i. Map of the Peak District showing principal sites and cases featuring in the text.
ii. The Dove Dale in the Peak District, with principal sites marked.

ALLAGASH

i. Artist's impression of the Allagash Four as they encounter the mysterious light sphere on Eagle Lake, Maine, in August 1976.
ii. Map of Maine's Allagash Wilderness Waterway State Park showing key sites mentioned in the text.
iii. Artist's impression of the alien entities encountered by the Allagash Four (after Jack Weiner).

INDIAN HEAD

i. Artist's impression of Betty and Barney Hill's UFO encounter on September 19, 1961.
ii. Map of the route taken by Betty and Barney Hill on their fateful car journey through New Hampshire on September 19, 1961.

RENDLESHAM

i. Map of Rendlesham Forest and Woodbridge airbase, showing the locations of key UFO-related events in December 1980.
ii. Artist's impression of Black Shuck, the phantom dog of Suffolk.

List of Plates

1. The author outside Roswell's International UFO Museum and Research Center.

2. *Roswell Daily Record* story of July 9, 1947, revealing how "harassed rancher" Mac Brazel wished he hadn't reported the crashed debris found on the Foster ranch.

3. The author surveys the local landscape at the Marfa Lights View Point in Texas.

4. Metal signboard at the Marfa Lights View Point introducing the mystery lights.

5. Second plaque out at the Marfa Lights View Point giving a history of the Marfa Lights.

6. The author out at Mitchell Flat, where close encounters with the Marfa Lights have taken place.

7. Plasma "cloud" created in the laboratory by the Max Planck Institute of Plasma Physics at Garching, Germany.

8. Picture of the Big Bend spook light of Texas taken by the author in March 2011.

9. Orange-white plasma-like object caught on camera by Project Hessdalen team member Arne P. Thomassen on September 25, 1982.

10. Strange object captured on film by Arne P. Thomassen of Project Hessdalen, this one on October 25, 1982.

11. Another picture of a strange object caught by Arne P. Thomassen of Project Hessdalen on October 25, 1982.

12. The Avebury stone circle at night.

13. Still from film footage taken in 1997 showing two strange objects (A & B) in the vicinity of a round barrow on Harestone Down, near Avebury.

14. Four enlargements of Harestone Down object A.

15. Four enlargements of Harestone Down object B.

16. The West Kennet long barrow, constructed over 5,500 years ago.

17. Silbury Hill, Europe's largest man-made mound.

18. Castlerigg stone circle in Cumbria's Lake District, scene of the appearance of strange lights in 1919.

19. The Nine Stones Close stone circle in the Peak District.

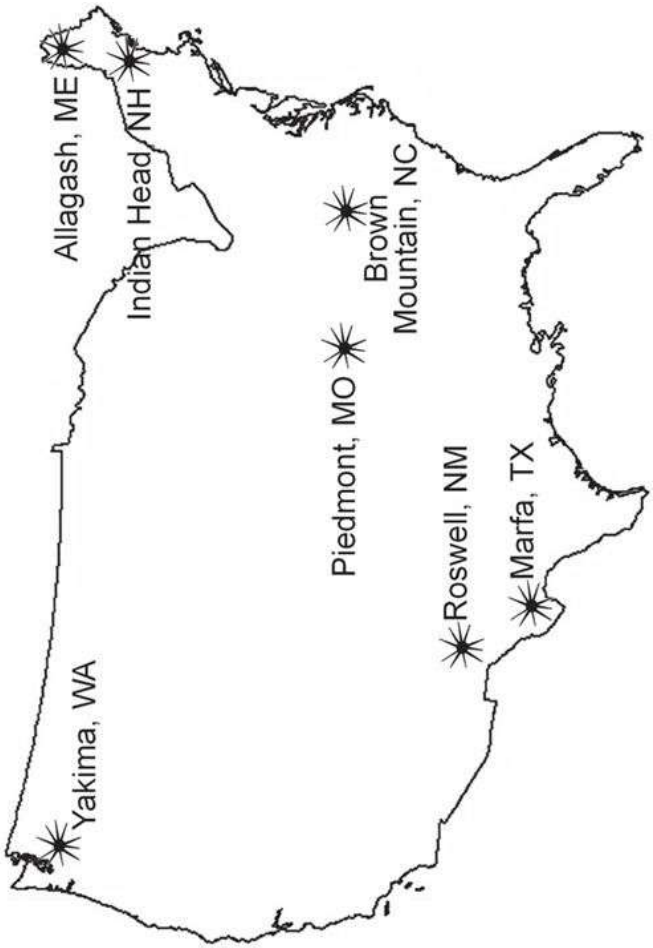
20. Painting by musician and artist Mike Booth of the three strange objects he witnessed in a wheat field on Boreham Down on June 21, 2005.

21. The Dove Dale in the Peak District.

22. The summit of Cradle Hill, Warminster.

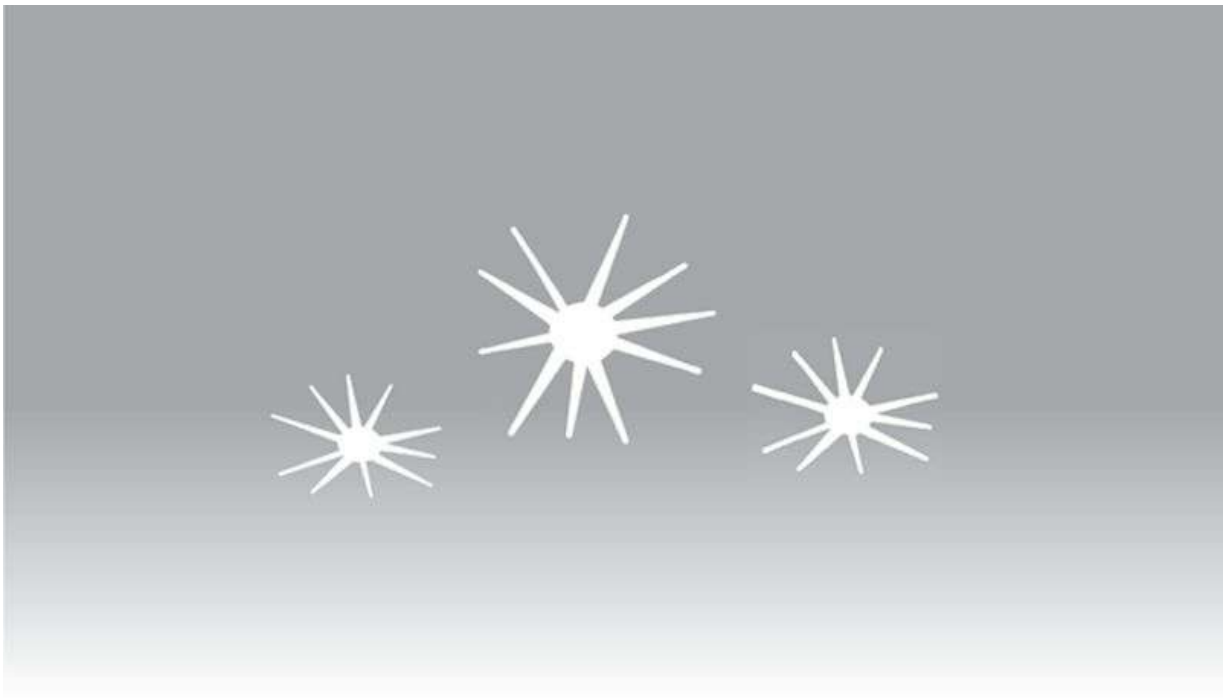
23. Writer, broadcaster and abductee Whitley Strieber examines UFO graffiti on Cradle Hill in 2010.

24. The author in Rendlesham Forest, where in December 1980 three US airmen encountered a glowing object in a clearing.



i. Map of the United States showing UFO hotspots and locations featured in this book.

ii. Map of the United Kingdom showing UFO hotspots and locations featured in this book.



INTRODUCTION

By Dr. Gregory L. Little

> A common factor among many of the Contactee encounters is that they involved direct interaction with unidentified aerial balls of light that were seen in close proximity to the witnesses... Quite clearly there is a pattern at work here balls of light that seemed to exhibit a degree of intelligence, and that then transformed into either gleaming flying saucers, or benevolent extraterrestrials...
>
> Nick Redfern—*Contactees* (pp. 205; 208—2010)[1]

IN THIS REMARKABLE work, science and history writer Andrew Collins has synthesized a wealth of information to create a unique guidebook for genuine seekers of the truth underlying what might be the world's greatest modern enigma—UFOs. Collins gives the major locations where UFO phenomena consistently manifest. He compiles the historical background of each site along with the research and findings of various investigators who have studied UFO reports from these locations, and he exposes the underlying reality. Light questing implies visiting the sites with

the *intention* of personally verifying the phenomena by witnessing and documenting it. Those who make the quest can decide for themselves if they have mentally prepared to take the next step in light questing and interact more closely with what they encounter. In brief, as Nick Redfern noted in his book *Contactees*, the closer one gets to these manifestations, the greater the odds that the witness will enter an unexpected reality.

Collins' idea of *light questing* is not entirely new, but is a fresh evolution of a process that can potentially take the now-stale study of UFOs (ufology) to a startling new level. Making a light quest implies deliberately seeking out the core of the UFO phenomenon, entering its realm, and interacting with the intelligence underlying it—as it actually happens in "real" time. His concept of light questing is based on several conclusions about the UFO phenomenon generated from an enormous amount of research and countless observations made over hundreds of years.

There are numerous Biblical accounts of people deliberately seeking out these intelligent light forms as well as countless other ancient texts describing unexpected interactions with mysterious beings of light. But it may be surprising to many people that the process has been employed by scientists in organized group efforts to isolate and understand the phenomenon. A few of the more notable scientific efforts will be cited in this introduction. However, it is necessary to first provide a few caveats to this material.

First, it is undoubtedly true that the universe is teeming with life. No one who has even a modicum of science knowledge denies that there is intelligent life probably existing on countless planets throughout the universe. Second, it is distinctly possible that in the totality of Earth's history, visitors from other worlds (ancient aliens) came here and interacted with our ancestors. It is also very possible that life on Earth was "seeded" by microbes hitching a ride on a meteor or comet. Third, that UFOs exist is unquestionably true. Unidentified flying objects have been confirmed by a host of government and university studies, not to mention the enormous wealth of studies made by ufologists and others who have studied or personally encountered the phenomenon. Every government report that has

been issued admits that UFOs do exist although their conclusions about their source and nature vary somewhat. In recent years these reports have spurned the usage of the term *UFO* preferring to call them unidentified (or unknown) aerial phenomena (UAP) or some variation of this term. However, these findings do not support the major theory that has dominated the study of UFOs (ufology) since its modern inception in 1947—the Extraterrestrial Hypothesis (*ETH*). The ETH proposes that many true UFOs are alien craft visiting the Earth, that abductions are aliens performing experiments on humans, and that there is a government cover-up involving nearly every conspiracy conceivable. The vast range of the ETH casts a wide shadow over the entire field of ufology, which, as I have explained in various publications, essentially keeps people from the truth. There is a deep psychological issue at work in ufology that few people understand and that even fewer want to understand.

The Psychology of Belief

Without delving into this too deeply, it is clear that most ufologists will not be swayed by any research that contradicts their current beliefs. Those who are convinced that the government has collected and studied crashed alien craft—and covered it up in a conspiracy now spanning over 60 years—will not be satisfied with any other explanation. To be more blunt, strong ETH believers and conspiracy proponents will continue to believe what they already believe no matter how much counter evidence is put forth. Beliefs are self-perpetuating or circular in nature because of a psychological process often termed *perceptual bias*. Encapsulated into perceptual bias is another concept called *confirmation bias*. It means that we have a strong tendency to only perceive and accept things that confirm what we already believe. When we interpret things observed in our world, we make sense of them from our prior beliefs. In short, we tend to interpret events by what we already believe about reality. Believers in the ETH are prone to reject evidence that shows UFOs are something other than alien craft and only accept reports that confirm their ETH belief. It also makes individuals who

accept the ETH prone to accept hoaxes, lies, and distortions that support the ETH. It is quite difficult to escape from this trap and for some, escape from their beliefs is impossible. While this paragraph gives only the briefest explanation of how one's perceptions of reality are biased, one more statement needs to be made. Both Andrew Collins and I started out in ufology in the 1970s and 80s as proponents of the ETH. As we delved deeper and deeper into the UFO phenomenon, we gradually realized that Earth may have been visited by aliens in the past, but the bulk of the evidence of modern UFO reports pointed to another explanation. As our many books and articles in this area show, what emerged was the realization that something even more incredible than alien extraterrestrials was at work. This book explains that incredible reality. For genuine truth seekers, our hope is that the material in this book can provide you with a roadmap to understand something that is far more incredible than aliens visiting the Earth.

Scientists Seek The Truth of UFOs

Light questing may be somewhat new to ufology, but there is a highly scientific background to it that is probably obscure or long forgotten to all but the most seasoned veterans of ufology. In some ways it is odd that this research is avoided and shunned in ufology, but the reasons are clear when the findings are examined. In short, the findings definitively show that something other than aliens is at work. Since these conclusions don't confirm the ETH, they are discarded because of perceptual bias. Thus, it isn't surprising that ufologists who begin with the assumption that UFOs are extraterrestrial craft are those who have mostly ignored the findings of this extraordinary research. This amazing series of field studies was first conducted by a university research team in Missouri in the 1970s and could be the best evidence ever put forth that something physical (and operating outside the known laws of science) does move around in the sky, occasionally lands, and interacts with human observers. In brief, the studies about to be described did *not* evaluate UFO "reports" (witness accounts

given after the event) but rather observed, measured, recorded, and scientifically studied UFO cases *as they actually happened*. And the start of modern light questing can be traced to it.

The Beginning of "Project Identification"

This massive UFO field study, dubbed "Project Identification" by the university physicist who initiated it, traces its inception to a long-running series of UFO cases in Missouri. Starting around 1967, scattered reports of strange lights and disc-shaped objects hovering and moving over the Mississippi River along southeast Missouri were made to local and other authorities. The areas where the most reports were made ran from New Madrid, Missouri extending 70 miles north to Cape Girardeau and some 75 miles or so to the west to the Piedmont area of Missouri.

Local and state newspapers published numerous articles about the 1967 events, but national media and UFO investigators initially took little notice. But the reports kept coming in from a wider and wider area. By early 1973, UFO activity just to the west of this area had increased to such an extent that virtually all the state's newspapers and TV stations were issuing stories every day. This flood of reports caught the attention of several UFO researchers.

In the region around Piedmont, Missouri, literally hundreds of people were seeing odd, multi-colored lights darting around in the sky. The lights were popping on and off, changing colors and shape, and instantly changing directions. Of special interest were reports of orbs and saucer-shaped objects flying out of or around Wappapello Lake and Clearwater Lake. Many witnesses also reported that these lights came close to their homes and when closely viewed, they looked like "craft," often saucer-shaped.

In 1973 a small team of researchers from the *International UFO Bureau* in Oklahoma City came to Piedmont and interviewed an astonishing 200 witnesses over 11 days, and it was eventually reported that at least 500 different people had witnessed the UFOs. Hayden Hewes, an author of several UFO books, was the lead investigator. Hewes had some interactions

with the university officials who were also organizing their field study at that time and assisted them in directly contacting witnesses. Hewes published a two-part article in the now defunct *TRUE Flying Saucers & UFOs Quarterly*.[2]

The most common witness reports were small balls of glowing and pulsating light seen to move over towns, farms, homes, roads, police stations, and even TV and radio stations. Transmitter towers were knocked off line by many of these events, including at least one police radio tower. Many reports of scrambled reception of radio and television signals were made. Several newspaper reporters actually witnessed and photographed many of the events leading to a brief visit in March 1973 by the famed ufologist and former head of the USAF's Project Blue Book, Dr. J. Allen Hynek. Hynek saw nothing in the sky in his one-day stay but he interviewed several "excited people" leading him to conclude that the "power of suggestion" was at work and that the cases were "uninteresting stuff." Hynek inspected a few photographs taken by the witnesses and immediately dismissed one as a lens flare. His disinterest and immediate dismissal of the ongoing flap was a curious twist to the affair and may partly account for the lack of interest shown by mainstream ufology. Hynek left almost as soon as he arrived just before the most impressive reports and photos were made. Hynek never investigated the oddest reports; he did not interview the various policemen who made reports; and he never went to the area where the current activity was then taking place. Hynek did however mention that one report, made by Coach Reggie Bone and five players on his high school basketball team, was inexplicable.[2] That case was a pivotal report leading to Project Identification.

The Coach Bone Reports

According to Hayden Hewes' *TRUE* articles,[2] in 1973 Reggie Bone was widely considered to be "the best-known and most popular person in the area." He was the highly successful basketball coach of Clearwater High School and was idolized in the entire region. On February 21, 1973,

Bone and his team were returning to Clearwater after playing in a tournament in Dexter. It was a dark night with the moon well below the horizon. As they drove through flat, agricultural field areas, several of the players spotted a light hovering above a tree line across a field and called Bone's attention to it, although in another telling of the story, Bone related that he had seen the light first. The light was rotating rapidly and alternating colors from red, to green, to amber, and white after which it repeated the same cycle. They also saw an intense light shining down on the ground from the hovering and rotating form. Bone recalled that they first suspected the object was some sort of aircraft, but as it hovered they simply concluded that they didn't know what it was. The group kept driving and soon turned their conversation back to their earlier game.

About a half-hour later the group encountered another hovering light, which they immediately recognized as the same odd formation that they had seen earlier. The object was now floating over an open field next to the road. Bone stopped their vehicle and everyone got out of the car. The object was now less than 200 yards (180 m) away, hovering silently about 50 feet (15 m) above the field. It was rotating and showing the same varying light pattern as they had previously observed. After watching the object hover for a full 10 minutes, the group saw it rise and in complete silence, it quickly flew over a nearby tree line and out of sight. Bone asked the players to keep the event secret, but several players soon told others about it and the media was tipped off. After he was contacted by several reporters, Bone reluctantly verified the details. All of the players and Bone gave essentially the same descriptions and details about the event. This story was a key element in a university's involvement in the UFO flap and was also the one report that impressed Hynek. (As a footnote, Bone tragically died from a rare disease in 1977 at the age of 48, but his story never wavered.)

The above report by Coach Bone is the most circulated story about the Piedmont UFOs, but Bone actually had another odd event he recalled in 1973 when being interviewed.[2] In 1970 Bone was returning to Piedmont after a Christmas party driving home at 2:30 a.m. along with his wife and several friends. Driving through the area known as Brushy Creek (the site

of numerous later UFO sightings), they encountered a "strange creature." Bone described the creature, which stood in the middle of the road, as "being like a man in a wet diving suit, holding something in his hand." Bone continued, "We didn't say anything, we just looked at it and then at one another." Not surprisingly, others who had witnessed the UFOs in the region occasionally reported seeing "creatures," especially when they got close to the light form.

Other witnesses to various UFO events during this massive flap included police, engineers, college students, and even reporters. Piedmont Police Chief Gene Bearden stated that in early 1973, his office had received "over 500 reports during the first month of sightings." Bearden stated, "There's no doubt there's something up there, we just don't know what it is." On March 22, a student took eight infrared photos of the objects while accompanied by KPWB news reporter Dennis Kenny. Kenny reported, "It looked like a big orange light, glowing from white to orange." An odd report on the same day came from 80 miles away. The operating engineer and another employee at the Grand Tower power plant witnessed an object hovering over a transmission tower. The engineer reported, "There it was, hovering about 1500 feet (450 m) in the air and about 200 yards (180 m) away. It was a round-shaped object, about 25 to 30 feet (7.5-9 m) in diameter. It looked like a high-intensity red light, with lots of light coming out of what seemed to be portholes. The lights were flashing and causing a spinning effect. ... I looked at it for two or three minutes until it darted behind the power plant, almost like a blur."[2]

In April 1973 right after Hynek's visit, Coach Bone witnessed two more objects. With him during the event were five other adults. One of the witnesses was radio station KPWB's manager, Dennis Hovis. Two silent glowing lights, orange in color, were watched as they floated silently over a nearby tree line. Another curious report came from a housewife three days earlier within 20 miles of Bone's April sighting. She was driving home in the daytime and was slowed by another car she couldn't pass. Looking off to the side she was stunned to see an object hovering over trees. "It was round, with the exception of three domes on the top, one on top of the other.

It appeared to have a dull band or something going around the center. ... The craft emitted no sound, and looked like aluminum... and was at least 40 feet across."[2]

Dr. Harley Rutledge & Project Identification

Around the same time that Bone's first encounter was reported in newspapers and on broadcast media, two physics students at Southeast Missouri State University (SEMO) went to Dr. Harley Rutledge, Chairman of the Department of Physics, and told him they had observed a large silvery disk in the sky during the daytime. Rutledge, then in his 10th year at Cape Girardeau's SEMO was well aware of all of the UFO reports being made in the region. He personally knew Coach Bone and the students, and found their reports credible. Rutledge did not believe in UFOs, nor did he disbelieve. He simply decided to see if he could observe, measure, and hopefully identify what the many people were reporting.

Rutledge started by convincing SEMO astronomer Milton Ueleke to accompany him to the Piedmont area to take a cursory look at the events and talk to a few local officials who had been involved in the events. Rutledge informed the University President (curiously named Dr. Scully) of his plans and added another physicist, Dr. Sidney Hodges, and two senior students to his initial team. On April 6, 1973 the project began. Eventually the scientific team was greatly enlarged. The full details of the study were published in Rutledge's 1981 book, *Project Identification: The First Scientific Field Study of the UFO Phenomena* (sic).[3]

The Missouri UFO field research took place over an astonishing seven-year span and eventually included over 35 physical scientists, engineers, university students, and many others serving on observation teams. A total of 158 different viewing stations were employed in the study with 620 total observers. During the seven-year study there were 157 documented sightings of 178 different UFOs ("unidentified flying objects"—most typically described as anomalous "lights"). In many of their reports, the "lights" were observed close-up and revealed more than simple balls of

light. Equipment that was used included binoculars, varying sizes of telescopes and lenses including university-quality telescopes, many cameras and light-sensing devices, a magnetometer, sound recorders, Geiger counters, a spectrum analyzer, field meters, radios, and other measuring equipment.

Project Identification Findings

The number of UFOs observed by the team peaked in 1973 when 106 different cases were witnessed by the team and recorded. In 1974 there were 26 cases. The years of 1975 to 1979 (inclusive) totaled only 25 cases (averaging 5 per year). Thus, it is clear that the phenomenon they were observing and recording dropped precipitously before 1976. As a side note this area is in the heart of the highly active New Madrid earthquake zone and several moderate earthquakes occurred just before the frequency of the lights dropped off. As you will see in this book, UFOs tend to manifest most frequently in areas where earthquake-producing fault lines are present within the underlying bedrock.

In the 157 total sightings the project team recorded, they counted 178 different UFOs, meaning that some cases had multiple objects. For example, one case recorded 10 different objects observed at once. A typical case was a light that blinked on far in the distance above the horizon. The light would usually be an orange or amber ball that would eventually move rapidly in one direction and then make a sudden 90-degree turn. The light would often move rapidly up and down, take off suddenly for some distance, and then change directions. In some cases the objects would rapidly fly directly over the observers. Some sightings included rectangular lights often numbering four, which were observed close-up with telescopes. The team reported that the lights had what appeared to be “windows” on them with light shining through them from the inside. Triangulation and timing equipment were used to measure the speed, distance, and size of the objects. Many of these calculations showed that the objects accelerated

instantly to thousands of miles an hour and made sudden, seemingly impossible turns.

Another type of sighting made by the team was called a "pseudostar." Occasionally one of the astronomers on the team would notice a "new" and bright star in a constellation—a star that shouldn't have been there. Often, when the pseudostar was being watched and photographed, it would take off rapidly, sometimes blinking its light. The group also recorded numerous instances of disk-shaped objects both at night and in the daytime, although they were never able to get a single photo of these where the saucer-shaped objects were visible on the later processed film.

A military presence was noted in several of the most spectacular cases. Numerous fighter jets and helicopters sometimes flew in areas where the phenomenon was then actively being observed and photographed. It was never determined if the military presence was *causing* the light ball phenomenon or *investigating* it, but contacts with the military revealed that no experimental craft was being tested. The team concluded that the military was also trying to determine the origin of the light phenomenon.

Rutledge, who lived in Cape Girardeau, eventually began seeing UFOs frequently from his yard and he organized an observation team in his back yard on several occasions. In one quite peculiar case, he watched a 200 foot (60 m) long "bullet-shaped" object silently fly over the Mississippi River. In his book Rutledge wrote, "It was not like anything I had seen before. I looked at the craft. It had no wings. I did a double-take: It had no tail structure either. ... A slight feeling of nausea overcame me. Any lingering doubt I had about the existence of UFOs had vanished with the object."

While he was generally noncommittal on the nature of the UFOs his team recorded, Rutledge determined that the discs and lights observed in the daylight by the teams were plasmas with some sort of guiding intelligence. In his summary he wrote, "The plasma balls seen in daylight certainly suggest remote control."

Perhaps the oddest finding of *Project Identification* was that everyone on the team became convinced that the objects responded to being observed. The project cites 32 different cases where the UFOs directly

responded to the ground station observers. Rutledge and his team concluded that the objects were aware of their presence and would interact with them, sometimes seemingly toying with them. As he became more and more enmeshed with the research, he became haunted by the light forms. It was as if the phenomena he was studying became interested in him.

As the project began to wind down, Rutledge noted in later interviews that some balls of plasma, 2-6 inches (5-15 cm) in diameter, would actually follow him around and even appear inside buildings on the university campus. He found, as do many people who become intrigued by the UFO phenomenon, that the deeper you go into it, strange things begin happening. An observation once made by writer John Keel seems appropriate. Keel mentioned that if you notice and become interested in the phenomenon, it can notice you and become interested in you.[4] That is essentially what Rutledge concluded.

Rutledge retired from SEMO in 1992 and died at the age of 80 in 2006. Even though he gave a presentation at a MUFON conference and his work was occasionally noted in MUFON publications, his statements about plasmas and his overall findings are essentially dismissed or ignored by ufology, which prefers to believe in something else entirely.

At least one other scientist independently investigated the Piedmont UFOs. John Mullen, a research chemist working for the McDonnell Douglas Research Laboratory visited Piedmont several times. Mullen, who specialized in plasma gas research, reported that what was being seen were plasma formations, which he added were poorly understood.[5]

The Yakima, Washington State Reservation Studies

Another scientific study made of UFOs that is similar to the Missouri research took place on the Yakama Tribal Reservation in the 1970s. (The tribe name and city name are different by one letter.) Although not as comprehensive and detailed as the Missouri research, the Yakima research

came to essentially the same conclusions. Washington State has certainly had its share of UFO reports and virtually everyone interested in the phenomenon is aware that the whole flying saucer craze was started by Kenneth Arnold's 1947 encounter, which actually took place not too far from Yakima. A long series of "UFO-like" sightings, in many ways similar to the Piedmont UFO reports, took place on the Yakama Reservation, not far from the city of Yakima located in south-central Washington State. While the number of these reports peaked in 1972-74, the phenomenon continues to this day. The activity today centers near Mt. Adams and occurs frequently. Also notable is the fact that highly scientific research on the Yakima phenomenon began during the peak years of its manifestation.

Although there have been fewer scientists involved in the Yakima studies, in some ways the research is more important than that at Piedmont. The Yakama Tribe, like many others, has legends and an oral history that seemingly takes the UFO-like activity on their reservation well back into time. For example, they have stories of "little people" known as "stick Indians" and legends of light forms that were interacted with by the observers. However, the earliest documented UFO report that I can find from Yakima comes from 1957.[6] That report was gathered by ufologist Greg Long in an interview of Larry George, who was then stationed in a no-longer existing fire lookout on Simcoe Butte on the southern extreme of the 1.3 million acre reservation. George was scanning the forests for fires when he saw a light in the sky, about the size of Venus, suddenly dip into a canyon. During the next few years George had more sightings, but the vast majority of reports came in the early 1970s. Another article by Long, published in the July/August 1994 *International UFO Reporter Journal*,[7] related that fire lookout Dorothea Strum was reporting the strange lights as early as 1960.

Most of the Yakima reports were made by fire lookouts stationed at three key locations on the reservation. One particular ridge on the lands, called Toppenish Ridge, was a focal point of the sightings. In general, most reports described glowing orbs of light, often orange in color, which moved up and down the ridges formed by geological faults visible all over the

ridge. Other reports involved red, white, green, blue, and yellow balls of light. From 1972 to 1978, engineer Bill Vogel collected 92 written sighting reports, but in a 1978 article in the *Tri-City Herald*,[8] Vogel stated that in 1975-76 there were two or three reports made each night. In another article published by the *Yakima Herald-Republic* in 1978,[9] Vogel said that virtually all of the people engaged in fire lookout posts had seen the anomalous lights. On the few occasions where the lights were in close proximity to the observers, they had odd sensations and curious mental experiences.

One large volume on the research at Yakima was published by the Center for UFO Studies (*CUFOS*) in 1990. The book, *Examining the Earthlight Theory: The Yakima UFO Microcosm*,[10] was written by UFO researcher Greg Long. In the book, Long relates that in 1972 Vogel contacted J. Allen Hynek who met with Vogel in April at Toppenish Ridge. Hynek then made a request to the tribe for permission to study the phenomenon. The Tribal Council granted the request and engineer David Akers from Seattle was asked to organize and conduct the research. Akers set up a variety of instruments and finished a two-week study for Hynek's organization. However, Akers has continued research into the anomalous lights at Yakima until only recently, when the Tribal Council decided that it was time to discontinue the study. He maintains a research website on Yakima and is associated with a worldwide scientific group devoted to studying anomalous lights. Reports are now made through a voluntary system set up by Akers.

The results of the research have led Akers to have a disdain for using the term "UFO" to describe the Yakima phenomenon, because to most people it immediately implies something extraterrestrial. But the anomalous lights are certainly unidentified and very real, at least in the sense that they can be seen, photographed, and measured in various ways. In some cases the lights appeared to follow some of the many fault lines on Toppenish Ridge, but the vast research that has been done shows that the lights have been seen nearly everywhere in that region. Akers has also found that unusual magnetic phenomena are associated with the lights.

A 2001 study conducted by Akers[11] reported on the results of a 12-hour magnetometer recording made from the Satus Fire Lookout on the Yakama Reservation. The study found numerous inexplicable magnetic pulses lasting from 30 milliseconds to 15 seconds. The pulses showed a "patterned symmetry" with characteristics of some sort of an unknown "mechanical origin." Akers related that no anomalous lights were observed during the study but that there were similarities between the collected data and data recorded during anomalous light displays elsewhere. A total of "845 pulse events of unknown origin" were recorded. Akers noted that the pulses were not typical of natural phenomena or seismic forces. Akers also wrote that it would be "very easy to classify these signals as 'machine made' as opposed to 'natural' origins."

Greg Long's 1990 book on Yakima concluded that the phenomenon greatly diminished after Mt. St. Helens erupted in 1980, and that the plasma and related tectonic strain theories did appear to have at least some validity with the Yakima reports. The region did see less earthquake activity after Mt. St. Helens erupted but activity has increased in recent years. Akers has informed me that the phenomenon did appear to lessen somewhat, but has continued to the present.

The Yakima reports do include a handful of "close encounters" with humanoids, odd mental experiences, and strange creatures. And there are many cases that appear to show that the lights interacted with the observers, precisely as was the case at Piedmont. In essence, what the Yakima research certainly demonstrates is that something very real does manifest and we have yet to determine precisely what that is. My long-term hunch, which remains my best hypothesis, is that a plasma-like energy is involved. I detailed this idea in both my 1990 book, *People of the Web*,[12] and in the 1994 book, *Grand Illusions*,[13] as well as in two sections in Ronald Story's (2001) *Encyclopedia of Extraterrestrial Encounters*.[14]

In the mid-1990s, I spent many weeks in Washington State doing consulting work for the state including at least three weeks at Yakima, where I had several nightly vigils watching the focal point of the activity, Toppenish Ridge. I also visited newspapers and libraries and gathered as

many newspaper articles and reports as possible, and I talked to a lot of people. I saw nothing whatsoever unusual there at night. However, what I did find came as a surprise, the type of surprise that occurred before digital cameras were invented and we had to have film developed. One of the things that I did was take about a dozen 35 mm photos of Toppenish Ridge during the daytime. Appearing in all of those photos, and significantly on none of the other photos on the same roll of film, were opaque blobs of amorphous white light. The blobs were not at all similar to modern "orbs" but were well-defined shapes. In most photos the background of the ridge or sky was visible "through" these amorphous blobs. According to the university photo lab I was using, they were not developing defects but were just curious anomalies that they couldn't explain. I also took eight consecutive photos through a window of a commercial plane as I was flying from Seattle to Yakima. There was a low and dense cloud cover beneath the plane but the top of Mt. Rainier could be seen and that was what I wanted to photograph. After developing those photos I was again surprised. The eight photos showed a dark orange "blob" that progressively moved from under the plane to the top of Mt. Rainier. It was intriguing to me then, but at the time I was diligently working on other matters.

One of the most unpopular UFO theories of all time was actually proposed by Kenneth Arnold[15] himself and can be found cited in the now-declassified 1949 government *Project Sign* UFO report.[16] Naturalist Ivan T. Sanderson and writer Vincent Gaddis were also proponents of this idea. But the major author associated with this seemingly bizarre idea is Trevor James Constable. It goes by several variant names but it is best known as the "Space Animal" or "Space Critter" theory.[17] Kenneth Arnold wrote that UFOs are "groups and masses of living organisms that are as much a part of our atmosphere and space as the life we find in the oceans." Sanderson wrote that it was "the most probable explanation" of UFOs. Constable, however, gave the most detailed explanation writing that they "are amoebalike life-forms existing in the plasma state. They are not solid, liquid, or gas. Rather, they exist in the fourth state of matter—plasma—as living heat-substance..." He went on to relate that they are in the infrared

portion of the electromagnetic energy spectrum and thus, typically invisible.[17]

As a section in Ronald Story's (2001) *Encyclopedia of Extraterrestrial Encounters* relates,17 "The space animal theory has never captured the public imagination, and it has not been seriously considered by most UFO researchers." Indeed. Rutledge's research has also been largely ignored because there isn't much in it that pointed to an extraterrestrial presence. There were no crashed saucers. No tales spun 35 years later by witnesses who either were not there or have false memories. No conspiracy. Yakima remains only a curiosity to UFO researchers because it too doesn't point to something extraterrestrial. No crashed saucers there, either. In mainstream ufology, Yakima and Piedmont are used as evidence that scientific research has proven the existence of UFOs, but this statement is then used as a springboard to ideas that do "capture the imagination" of the public. There are few books on "space critters" that have, or ever will, sell well, and it's quite difficult to tie government conspiracy ideas, the use of "alien" technology, or crashed saucer tales into it. Conspiracy, faked saucer photos, hoaxed crash cases, faked documents, and tales of secret alien research do sell and make great TV shows.

Brown Mountain, North Carolina

Another hot spot for anomalous lights—and studied by scientists— is the famous Brown Mountain located in North Carolina, about 10 miles north of Morganton. The light displays are rare but usually occur within a few hours after sunset. They are most often described as *earthlights* or plasma-like displays. The phenomenon was first noted in 1771 by a German engineer writing in a journal.[18] However, there are earlier reports about the lights in Cherokee legends as recorded in a 1962 article in the local newspaper, *The News Herald*. Files in the Morganton library have the first newspaper report from April 11, 1916 when ten men set up five different camps to try to get to the bottom of the local reports of lights manifesting from the mountain. The men included the local doctor and minister along

with a group of college professors. They observed four different light appearances which were described as glowing "globes of light" floating to the mountaintop from ravines. The U.S. Geological Service also made two early attempts to determine the source of the lights but their conclusions have long since been discarded. The U.S. Park service has set up two viewing locations on highways about 5 miles from the mountain for visitors to observe the rare phenomenon.[18]

In the Summer 1988 issue of *Search*,[19] Roger Painter reported that in 1962 a group of locals constructed a 60-foot tower on the top of the mountain to conduct research. A dozen men were on the tower at night when several three-foot diameter glowing balls of light appeared and one of them came to rest on the tower. A static buzzing was heard, and eleven of the men reported being dizzy during and immediately after their experience. They subsequently dismantled the tower.A 1984 article in *INFO* reported the same event and related that the ball of light was "sizzling."[20] Another similar report was recorded by John Bessor in *Fate Magazine* in March 1951,[21] when a group of residents related that a ball of light formed over their heads while they were observing Brown Mountain. The light was about three feet (0.9 m) in diameter, and it pulsated and emitted a sizzling sound. Many other attempts have been made by local colleges and universities to find the source of the phenomenon. All report that lights do appear but there is little agreement on the nature of them. In 2003 a group of us visited Brown Mountain, only one of several visits we made there.[18] We managed to film the lights that night after a violent rainstorm, as well on a few other later occasions. My conclusion is that the Brown Mountain lights result from geological processes that produce atmospheric plasmas. To me, the key question in this is the nature of the plasma—is it just a ball of ionized gas—or might it be more?

Plasma—The Dirtiest Word in Ufology

Skeptics, a term which no longer means the dictionary definition of it, have long attempted to explain away all UFO reports as something

mundane and uninteresting. In fact in 1966, around the start of the Missouri reports, Dr. J. Allen Hynek issued his famous "swamp gas" explanation of UFOs. Nothing could be more mundane than swamp gas. Hynek, as were many others, was then wallowing in bizarre UFO reports and trying to come up with an explanation of the phenomenon. But it was the ultimate UFO skeptic, Philip J. Klass, who made the term *plasma* the bane of ETH believers. Klass suggested that ionized balls of gas, *plasmas*, were the solution to UFO reports that were unexplainable by other conventional means. His books proposing the plasma explanation, *UFOs—Identified* (1968)[22] and *UFOs Explained* (1974),[23] became the guidebooks for UFO skeptics. But in 1955 the Russian scientist Peter Kapitza had made the same proposal, and in the early 1960s A. F. Jenzano, Director of the Morehead Planetarium, actually produced plasmas with UFO characteristics in the planetarium's labs.[24]

It was the Klass plasma explanation that made many people interested in UFOs become not just disdainful of the word *plasma*, but it seemingly caused ufologists to actively avoid understanding it. Ufologists assert that saucer-shaped UFOs, the "searchlights" emanating from UFOs, abductions, and the reports of UFO occupants are all evidence against the plasma explanation. In truth, it simply means that the Klass plasma explanation was made at a time when plasmas were almost unknown to the general public. All that the physicists who specialized in plasmas knew at the time was that they existed, but they knew next to nothing else about them. And no one back then had any inkling whatsoever of the effects that the powerful electromagnetic fields they produced had on the human brain. However, research on this topic quietly began the early 1970s by Laurentian University's Dr. Michael Persinger. In literally hundreds of studies, Persinger and his colleagues have shown that the electromagnetic fields associated with plasmas can cause the same mental and physical experiences as UFO witnesses experience. Persinger has essentially replicated the UFO abduction experience under laboratory conditions.[12, 13, 25] Virtually no one (at the time Klass made his plasma proposal) had suggested that plasmas exhibited characteristics of living, intelligent beings

—with the exception of physicist Dr. David Bohm. In this ground-breaking book these theories will be explored in detail for the first time.

The U.K. MOD Condign Report

In May 2006, two UFO researchers managed to gain the release of a previously classified top-secret U.K. Ministry of Defence report codenamed the *Condign Project*. The 465-page report was a compilation of UFO investigations conducted from 1997 through to 2000. Over 10,000 eyewitness reports were evaluated including some of the most famous reports such as Rendleshem Forest and the Belgium "triangle" cases.

I obtained the entire report, printed it out, and carefully read it in its entirety, twice. It is probably the most astonishing, important, and detailed government summary ever made on the topic. The report emphasizes that not a single UFO report supports the idea of alien craft or alien technology. Because the UFO reports implicate the appearance of something that cannot be accurately termed an "object," it refers to UFOs as *Unidentified Aerial Phenomena* (or *UAP*). In brief, the Condign Report relates that the core of the most compelling reports are caused by plasmas. The phenomena can create radiation burn marks on witnesses who get too close to the strong electromagnetic fields associated with the plasmas, can create ground traces, and produce all of the strange reports of abductions. Plasmas can take the shape of saucers, can have what appear to be searchlights beamed from them, can move at astonishing speeds, and can interact with observers. The report cites that various governments have conducted a host of research on the phenomenon including efforts to utilize plasmas in several ways for military applications including radar jamming, creating false radar targets, and weapons.

In the early 1990s, I became aware that a rather select group of scientists had concluded that genuine UFOs were plasmas and I found over 3,000 scientific papers published in highly specialized journals, including military journals, that were investigating specific aspects of the phenomenon. Most of the research studies were conducted with government

grants that targeted only one specific aspect of the phenomenon. The vast majority of them were investigating the manipulation of specific electromagnetic frequencies and the effects of these frequencies on brain chemistry, biological processes, and mental processes. In 1996 Remy Chevalier interviewed me for the magazine *Paranoia: The Conspiracy Reader*, and I stated,[26] "Several thousand scientists are independently working in this field ... but they are sponsored by government grants and don't publicize what they are doing ... This research is published in very specialized professional journals in medicine, physics, acoustics, and geophysics. Few people in ufology would ever see this research and most wouldn't understand the significance of it. The most important findings probably never see the light of day and are communicated directly." If there is a conspiracy, it is that there has been ongoing research into the effects of plasmas with few people outside of the researchers themselves who understand what it all means. But they do publish a lot of their results, although the research is typically found in journals available only in government document libraries and repositories that are not online. It takes a visit to these specialized university repositories to find it, and even then few people will comprehend what they find.

Irrational Beliefs & Ufology

There is a sort of finality or bottom line to the field of ufology, at least as it pertains to beliefs. When the Condign Report was released to ufologists, it was largely met with ridicule and disdain because it invoked the dirty word *plasma*. No ufologists want to admit that anything Philip Klass said was true—or even partly true. But a review of the ridicule heaped on the report shows that very, very few ufologists actually read the entire report, and many admitted to only reading the report's opening summary with disgust. In brief, what the ridicule really shows is that most ufologists did not understand the report nor did they *want* to understand it. One of the major irrational beliefs espoused in an area of psychology is this: "Because I don't understand this, there is nothing to be understood."

Ufologists and nut-and-bolts believers cannot understand how plasmas can sometimes look solid, shoot out beams of light, land on the ground, and produce the abduction experience. And to bring this to its major point: because the idea of plasmas does not support what the ETH believers believe, they will never accept it, no matter what the evidence is.

While the Condign Report does, in fact, relate that plasmas respond to and interact with observers, the idea that these anomalous light forms have an intelligence of their own is almost unimaginable. But everything points to the reality of this strange exotic energy as having intelligence of some sort. Plasma is far more exotic and bizarre than what anyone knows. It is something that we don't really understand. We interact with this intelligent energy and experience an altered reality. In this book, Andrew Collins explains this altered reality in an engaging and experiential way. It is truly a quest for light.

References

1. Redfern, Nick (2010) *Contactees*. Franklin Lakes, NJ: Newpage books.
2. Hewes, Hayden (1976) Piedmont, Missouri UFOs. *TRUE Flying Saucers & UFOs Quarterly*, numbers 2 & 3.
3. Rutledge, Harley D. (1981) *Project Identification: the first scientific field study of the UFO phenomenon*. Englewood Cliffs, NJ: Prentice-Hall.
4. Keel, John (1975) *The Mothman prophecies*. New York: Dutton.
5. UPI (April 26, 1973) UFO reports in Ozarks discounted. *The Pittsburgh Press*, 18.
6. Long, Gregory (1982) Memories of a lookout: UFOs on the Yakima Indian Reservation. *Mufon Journal* (April), 7-11.
7. Long, Greg (1994) Strangeness at Yakima. *International UFO Reporter*, 19 (4), 16-17; 22.
8. Moody, Dick (November 5, 1978) Yakima Valley prime area for UFO sightings. *Tri-City Herald*, Sect. 2, 1.

9. Lamb, Charles (January 29, 1978) Close encounters: reservation UFO sightings so common they're legendary. *Yakima Herald-Republic*, 3A.
10. Long, Greg (1990) *Examining the Earthlight Theory: The Yakima UFO microcosm*. Chicago: Center for UFO Studies.
11. Akers, David W. (2001) Preliminary report on magnetic field measurements recorded at Satus Fire Lookout—July 11, 2001. www.vogelstudy.org/Archive/ 01070001.pdf
12. Little, Gregory L. (1990) *People of the Web*. Memphis, TN: White Buffalo Books.
13. Little, Gregory L. (1994) *Grand Illusions*. Memphis, TN: White Buffalo Books.
14. Little, Gregory (2001) Geomagnetic explanations of UFOs & Geomagnetic intelligent energy theory of UFOs (pp. 214-217). In: Story, Ronald (2001) *The encyclopedia of extraterrestrial encounters*. New York: New American Library.
15. Story, Ronald (2001) *The encyclopedia of extraterrestrial encounters*. New York: New American Library. Arnold sighting (pp. 87-89).
16. *Unidentified Aerial Objects: Project Sign* (1949) Air Materiel Command, Wright-Patterson Air Force Base.
17. Greenwell, J. Richard (2001) Theories, UFOs; The Space Animal Theory (pp. 576-577) In: Story, Ronald (2001) *The encyclopedia of extraterrestrial encounters*. New York: New American Library.
18. Little, Greg (2003) The Brown Mountain, NC lights videotaped: a field observation—July 2003. *Alternate Perceptions Magazin*e, 70, www.mysterious-america.net/brownmountain.html
19. Painter, Roger (1988) Brown Mountain lights. *Search*, 175, 4-5.
20. Frizzell, Michael A. (1984) Investigating the Brown Mountain lights. *INFO Journal*, 43, 22-29.
21. Bessor, John (March 1951) Interviews with witnesses of the Brown Mountain lights. *Fate Magazine*.
22. Klass, Philip J. (1968) *UFOs—Identified*. NY: Random House.

23. Klass, Philip J. (1974) *UFOs Explained*. NY: Random House.
24. Story, Ronald (1980) Ball lightning. In: Story, R., *The Encyclopedia of UFOs*, Garden City, NY: Doubleday, 38-40.
25. D'Arc, Joan (1996) Tricksters in Neverland-The God Machine. *Newspeak*, 1996, 34-35.
26. Chevalier, Remy (1996) The big theories of Dr. Little. *Paranoia: The Conspiracy Reader*, 13, 36-40.

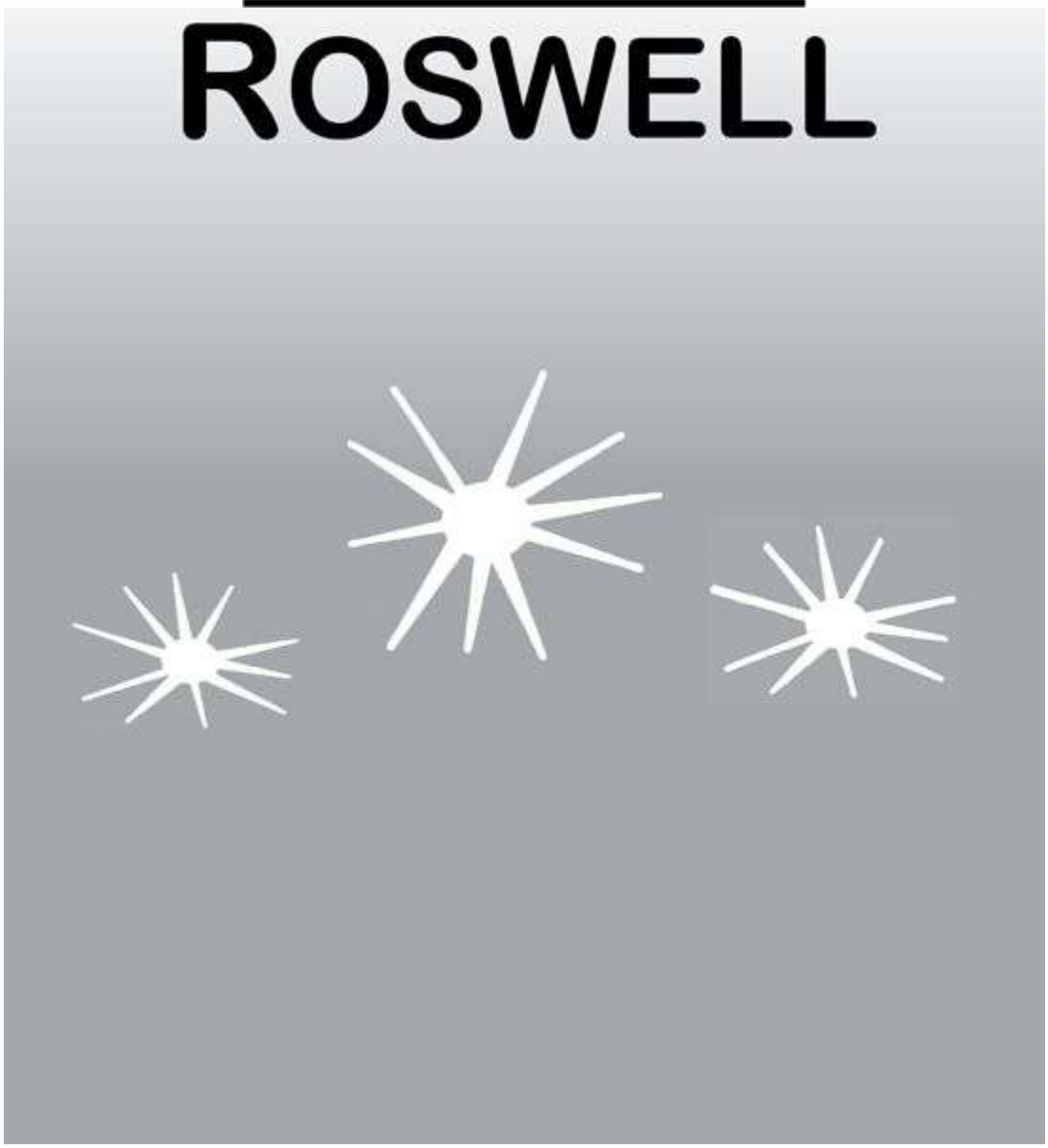
LIGHT QUESTING TIPS WHEN VISITING

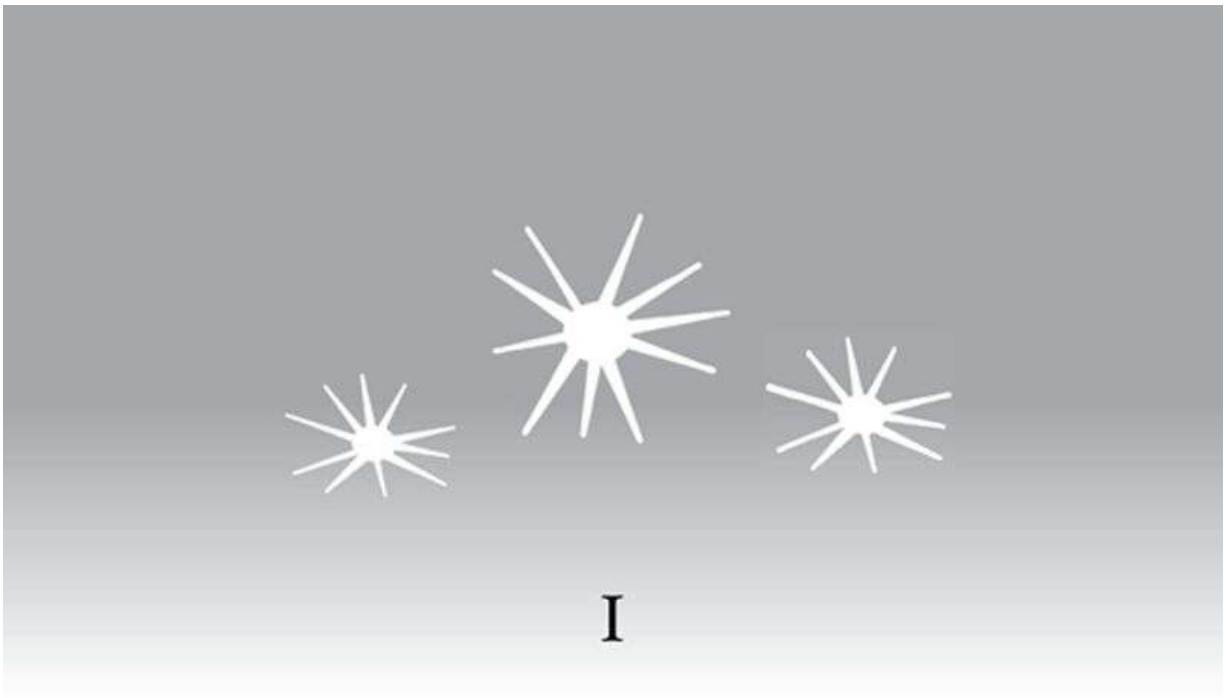
ROSWELL, NEW MEXICO, USA

The Piedmont area is so large and has so many areas with sightings it is impossible to pin it down to one spot. One good viewing area that allows for a vast overlook of the Mississippi River is in downtown New Madrid, Missouri. The town, just off Interstate-55, is enclosed on the southeast side by a high levee that protects it from the floodwaters of the river. Main Street actually ends at the levee where a large pier and walkway has been built. There is lots of parking there and from the pier a commanding view of the entire area and sky is available. Running on the top of the levee (in both directions) is a road that can be followed northeast and soon you'll enter into a remote area that can give a wide view of the dark night sky. Highway 62, west from New Madrid, leads to flat, agricultural land where many sightings have also taken place. There are several motels located on nearby I-55.

Another good area where many sightings have taken place is accessed by taking Route 60 west from Sikeston toward Dexter, just 30 minutes north of New Madrid. Both Sikeston and Dexter have numerous motels located on this highway. Stop a few miles to the east of Dexter, which is located on Crowley's Ridge. The ridge was once the coastline of the ocean and from this vantage point a vast view of the sky is seen. To the northwest is Wappapello Lake where many UFOs have been observed. It is part of a state park and there are many spots where you can park and observe.

ACT ONE





I

Genesis of a Phenomenon

Friday, October 17, 2009. It was meant to be a surprise—an unexpected visit to one of the world's most celebrated shrines to the existence of the UFO, the "unidentified flying object." Yet following some loose talk that alerted me to what was in store, it had finally been confirmed—we were going to Roswell, New Mexico, scene of the world's most famous flying saucer crash.

It is a story familiar to anyone even remotely interested in the UFO mystery. On Monday, July 7, 1947, rancher W. W. "Mac" Brazel drove into Roswell with his truck filled with unidentified debris found on the ranch he managed on behalf of J. B. Foster located on the San Augustin Plains, some 75 miles (120 km) northwest of Roswell and around 30 miles (48 km) from Corona, New Mexico. He wanted to bring the discovery to the attention of the correct authorities, and so he called in to see Sheriff George Wilcox at the Chaves County Sheriff 's Office, who took a look at the debris and decided that they should notify the Roswell Army Airfield (*RAAF*).

i. Rancher Mac Brazel, who ignited the Roswell crash debate with his discovery of scattered debris from a "flying disk" on the Foster ranch in 1947.

No one could have anticipated what happened next. In addition to seizing the contents of Mac Brazel's truck, military officials were immediately dispatched to gather up the remaining debris from the ranch. More importantly, the next day, July 8, the Army Airfield public information officer, First Lieutenant Walter G. Haut, issued a statement to

the press announcing, quite bizarrely, that it had taken possession of a "flying disk" found on the aforementioned ranch. The wreckage, it said, had been handed over to "higher headquarters," which was in actuality the military authorities at the Eighth Air Force HQ in Fort Worth, Texas. They in turn would pass it on to the AAF research centre at Wright Field, Ohio, the future Wright-Patterson air force base. The statement went on:

> The many rumors regarding the flying disks became a reality yesterday when the intelligence office of the 509th (atomic) Bomb Group of the 8th Air Force, Roswell Army Airfield, was fortunate enough to gain possession of a disk through the cooperation of one of the ranchers and the sheriff's office of Chaves county.
>
> The flying object landed on a ranch near Roswell sometime last week. Not having phone facilities, the rancher stored the disk until such time as he was able to contact the sheriff's office, who in turn notified Jesse A. Marcel, of the 509th Bomb Group intelligence office.

The story appeared that same day in the *Roswell Daily Record* under the now famous headline:

RAAF Captures Flying Saucer On Ranch in Roswell Region No Details Of Flying Disk Are Revealed[1]

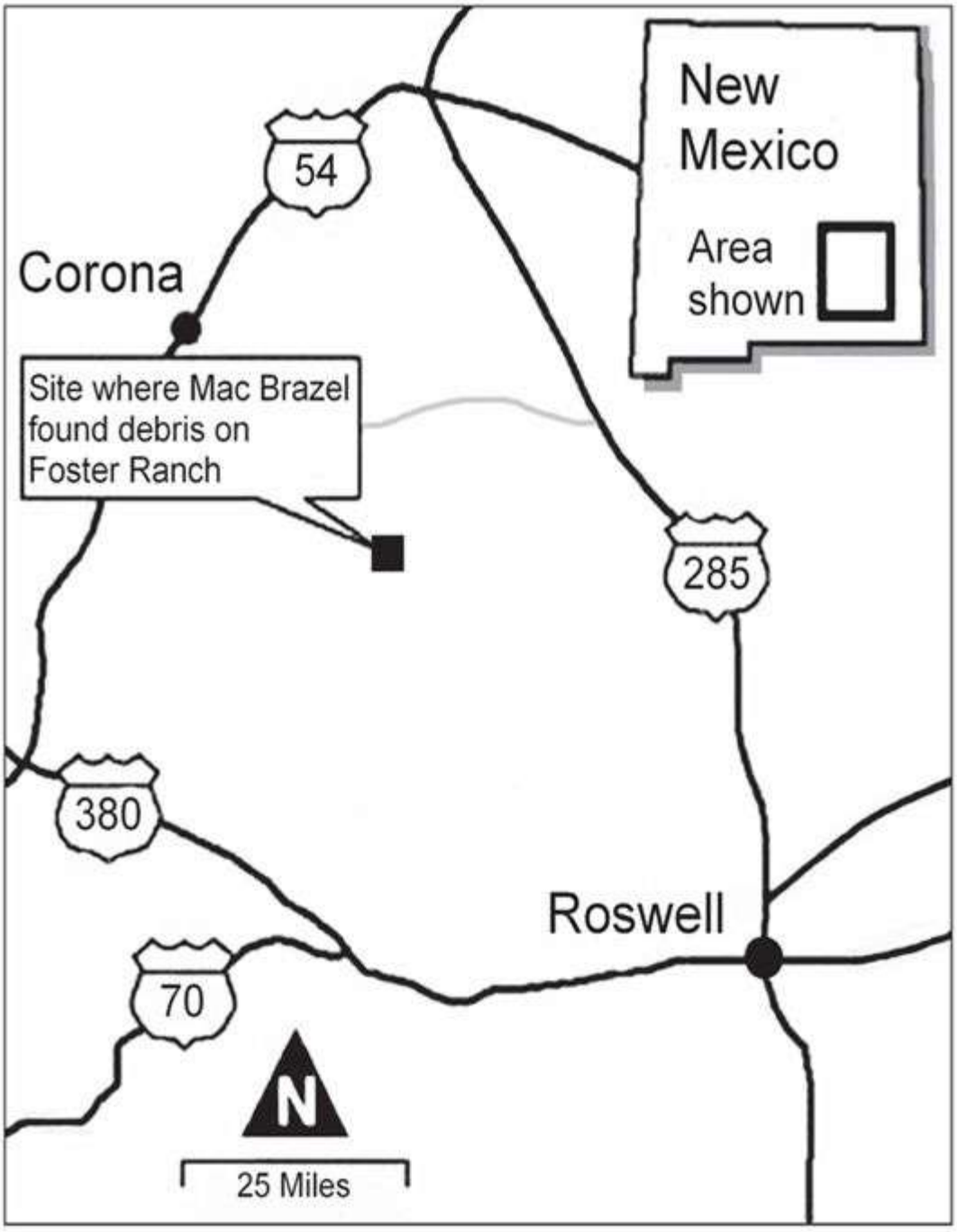
Many other regional and national newspapers ran with the story; it even found its way into *The Times* of London. It was also featured as a radio news bulletin on ABC News that same day, Tuesday, July 8 (which can be found on YouTube[2]).

ABC reported that "the Army Air Forces has announced that a flying disk has been found and is now in the possession of the army. Army officers

say the missile, found some time last week, has been inspected at Roswell, New Mexico, and sent to Wright Field, Ohio, for further inspection."

Coincidentally, in the same issue of the *Roswell Daily Record* announcing the flying disk capture was an account of a "flying saucer" seen over an airfield at Carrizozo, some 80 miles (130 km) outside of Roswell. Apparently around 10:00 a.m. on the morning in question, some pilots had witnessed an unidentified object moving through the sky from southwest to northeast at an estimated speed of between 200 and 600 miles (300-900 km) per hour. It was oscillating and was said to resemble a feather. The witnesses said that it was visible for about ten seconds, before being lost from sight over the horizon.

The description, speed, and trajectory of the Carrizozo sighting makes an explanation fairly simple. If not a captured German V2 rocket launched from the White Sands Missile Range and Proving Grounds some 200 miles away (300 km) to the southwest (the direction from which the object originated), then it was probably a spectacular meteor burning up after entering the earth's atmosphere. Yet the coincidental timing of this incident made it inevitable that some people would link the Carrizozo sighting with the supposed crash of the "flying disk" at nearby Roswell. Compounding the issue still further was the fact that in the days prior to the captured disk announcement of July 8, a number of alleged sightings of unidentified aerial objects had been reported not only across New Mexico but also in many other parts of the United States,[3] suggesting that something much bigger was beginning to happen in the skies—a series of events to which the Roswell incident was but a fortunate consequence.



ii. Map of Roswell, New Mexico, showing where rancher Mac Brazel found the debris of the "flying disk" on the Foster ranch, near Corona, in 1947.

Roswell Daily Record

RAAF Captures Flying Saucer On Ranch in Roswell Region

House Passes Tax Slash by Large Margin

Security Council Paves Way to Talks On Arms Reductions

No Details of Flying Disk Are Revealed

Claims Army Is Stacking Courts Martial

Movies as Usual

Some of Soviet Satellites May Attend Paris Meeting

Roswellians Have Differing Opinions On Flying Saucers

American League Wins All-Star Game

Miners and Operators Sign Highest Wage Pact in History

Ex-King Carol Weds Mme. Lupescu

iii. Lead story from the *Roswell Daily Record* of July 8, 1947 announcing the RAAF's recovery of the "flying disk" from the Foster ranch.

The Flying Saucer Endemic

What then had ignited this almost hysterical interest in mysterious flying objects? The answer is an incident that had occurred just twelve days

earlier in Washington State. On June 24, 1947 a pilot from Boise, Idaho, named Kenneth Arnold, had single-handedly initiated the world-wide flying saucer craze with an extraordinary personal sighting. Cruising over the Cascade Mountains on a private flight between Chehalis and Yakima that afternoon, he witnessed something quite spectacular in the clear blue skies.

Nearing Yakima, Arnold's eyes were drawn to a bright flash off to his left. It was followed by further flashes coming from the same area of the sky, as if the sun's rays were reflecting off a metallic surface. Upon looking, he saw that the flashes appeared to come from nine objects moving at great speed between the mountain peaks in a tight echelon formation. Their synchronised motion made it seem as if they were linked in a manner resembling a flock of geese in flight. Yet these were not geese—they were too far away, and the flashes seemed too bright for them to be simply the sun's reflection.

Arnold estimated that the objects were around 23 miles (37 km) away, off in the direction of Mount Rainier. They were moving towards Mount Adams, where they were finally lost from view. "I watched them about three minutes," he later reported. "They were swerving in and out around the high mountain peaks."[4] The pilot estimated that their length, based on the relative perspective of a transport plane—a DC4, visible in the distance—was a little over 100 feet (30 m). They had no tails, he said, and at least one of them appeared to be shaped like a crescent. Having calculated the suspected speed of the formation, he thought that the objects were travelling at a speed of around 1,700 mph (2,700 km/h), about three times faster than any known aeroplane in 1947. Later, following some criticism of his estimates, Arnold recalculated the objects' speed, deeming it more like 1,200 mph (1,900 km/h), which was still much faster that any known aircraft at the time.

iv. Idaho pilot Kenneth Arnold holds up a picture showing a rather mechanistic impression of one of the nine gleaming objects he witnessed over the Cascade Mountains of Washington State on June 24, 1947.

Arnold concluded that what he had seen were secret test aircraft, and recorded this fact on landing at Yakima airport. He thought no more of the matter, but on continuing his journey to Pendleton, Oregon, Arnold unexpectedly found himself at the centre of a media circus. News reporters rushed up to him, eager to hear his account of the sighting, and in answer to one question, Arnold described the peculiar motion of the strange flying objects he'd seen as like saucers skipping over water, leading one newsman to assume—quite wrongly—that Arnold was describing them as "flying saucers." It was a term that not only stuck, but probably went on to influence the very idea of what people soon expected to see when witnessing a *UFO*. Inadvertently, Arnold had created the archetypal image of the flying saucer as a shiny, metallic disk made up of two saucers stuck

together—one the right way up, the other upside down—an image that has dominated everything from sci-fi movies to graphic novels, pulp paperbacks and, of course, UFO sightings from that day onwards until now.[5]

Genesis of the Conspiracy

The aeon of the flying saucer had been born, and inside a fortnight of Arnold's trigger sighting, the US military were claiming to have captured one of these flying disks—one that had presumably gotten into trouble, lost control, and crashed at Roswell, New Mexico. This was the situation as it stood on that event-filled day in July 1947.

Yet then something happened that would forever change the world's perception of the UFO enigma: just a few hours after issuing its famous press statement about the captured flying disk, the military authorities changed their story—completely. The pitiful remains of a weather balloon were paraded in front of the news cameras and offered as evidence of the crashed disk. The whole thing had been a big mistake. There was no "flying disk," just a weather balloon that had gone off course and come down on ranch land out near Corona.

Fresh news stories the following morning told of the mix-up, and very quickly the public lost interest. Yet diehard flying saucer enthusiasts would not let the matter drop. They suspected a cover-up by the military authorities, whom they believed really *had* captured a "flying disk." Somewhere out there, most probably at Wright Field, Ohio, was the real evidence behind what had happened at Roswell in 1947, and the public deserved to know the truth.

For a full three decades the subject then went underground, being mentioned only occasionally in specialised UFO literature. The Roswell "crash" did not rise to prominence again until the early 1980s when fresh witness testimony, along with spurious "leaked" military documents, suddenly reignited the debate. Not only was the theory of a cover-up given new credence, but rumours circulated about the discovery of six dead aliens, their bodies found scattered about the crash site.[6] It was even being

suggested that at least one of the ETs (extraterrestrials) had still been alive when the military arrived to take away the flying disk, described in one instance as a "big crumpled dishpan."[7]

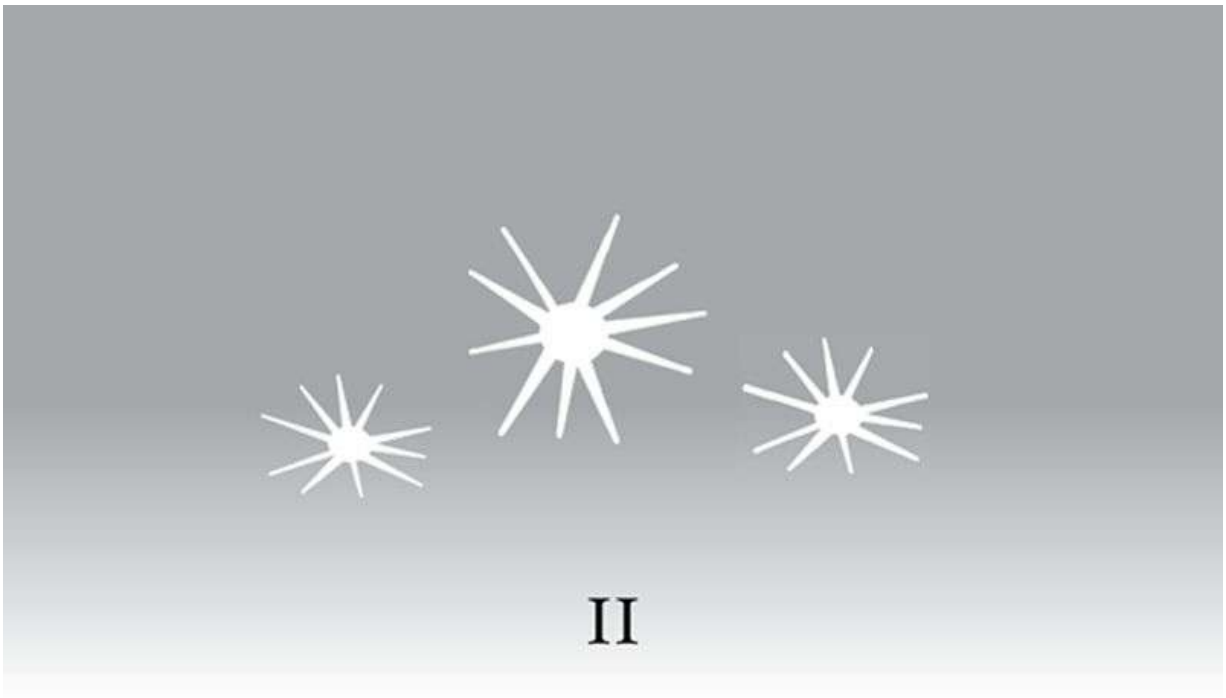
v. Brigadier General Roger M. Ramey (kneeling) and Chief of Staff Colonel Thomas J. Dubose pose with the remains of a weather balloon at Fort Worth, Texas, on July 8, 1947. The USAAF claimed that this was the debris of the "flying disk" retrieved from the Foster ranch, between Roswell and Corona, New Mexico, the previous day.

Majestic 12 (MJ-12)

The leaked military documents, apparently memos relating to a secret committee of scientists, military leaders, and government officials—all experts in different fields and known collectively as Majestic 12 (MJ-12)—confirmed that the Roswell crash had occurred. They spoke of its members convening in order to discuss the handling of crash debris and alien bodies.

No real historical evidence that MJ-12 ever existed has ever come to light, and any claimed evidence which is put in the public domain simply muddies the waters further and does nothing to confirm the authenticity of the original leaked documents. These are now believed to be forgeries created by persons unknown to foster an authenticity of the Roswell crash, and with it the extraterrestrial hypothesis of UFOs.[8]

Despite these findings, which were endorsed by the FBI following their own investigation of the subject,[9] the existence of the MJ-12 documents has helped strengthen the belief that the US Government was, and is, involved in a major conspiracy to hide the truth about extraterrestrial visitations. It was a policy, many believe, adopted in the wake of the Roswell crash, which by the mid 1980s had taken on a life of its own. Very slowly it had transformed into a worldwide phenomenon that Mac Brazel could never have imagined when he first turned up at the Chaves County sheriff 's office with a "truckload" of debris that fateful day in July 1947. Yet the ball of conspiracy was now in motion, and it was unlikely to stop anytime soon.



II

Flying Saucer Madness

ROSWELL IS CERTAINLY not the only claimed site of a UFO crash; others exist in the USA and elsewhere in the world. Yet the Roswell incident lent credence to the belief that UFOs were tangible "nuts and bolts" spacecraft from another planet. Added to that, several high profile sightings in the early 1950s, most particularly a whole fleet of strange lights that were reportedly seen by thousands of people over Washington D.C. in 1952, gave rise to the possibility that UFOs were a threat to the defence of the United States.

This, of course, was the perceived military stance on the UFO situation. The general public were more concerned with where they came from, who flew them and why they wanted to visit Earth. Most commonly the flying disks were seen as spaceships from another planet, usually one in our own solar system. Such ideas fed the storylines of Hollywood movies, comic books and TV series, and fuelled the claims of the so-called "contactees," those who claimed to have met the Space Brothers and also

ridden inside the flying saucers. They included individuals such as Polish-born restaurant owner, writer, and entrepreneur George Adamski (1891-1965).

Adamski was in the Colorado Desert, near the town of Desert Center, California, in November 1952 when he apparently encountered a landed spacecraft made of translucent metal. From it emerged a tall, blonde-haired visitor from Venus named Orthon, who greeted this Earth man and warned him about the dangers of nuclear war. Adamski would go on to write three books about his experiences with the Venusians, which included a trip through the solar system on one of their vessels.

Even though UFO researchers today believe that Adamski's claims were, on the whole, fraudulent, similar stories provided by other contactees from this same period have always been more difficult to explain. Their personal experiences, often outlined in self-published books, supported the general idea that alien contact really was taking place in the rarest of instances.

Project MOGUL

As the years rolled by, new theories were proposed to explain the events behind the Roswell incident. One important finding, revealed in an official report published by the US Air Force in 1995, claimed that the debris found back in 1947 was in fact the remains of a high altitude device that had been attached to a balloon. It was launched as part of Project MOGUL, a highly classified military program initiated in 1946 by the US Army Air Forces (USAAF) and the Air Materiel Command (AMC) in an attempt to monitor the Soviet nuclear missile programme using experimental sound wave technology.[1]

The USAF report proposed that MOGUL Flight NYU #4, launched on June 4, 1947, from Alamogordo Army Airfield (now Holloman AFB), New Mexico, was the one most likely responsible for the Roswell incident. The balloon and its highly sensitive instrumentation were lost without a trace, and might easily have come down somewhere in the vicinity of Roswell.[2]

If this really was the case, then it suggested that the scattered debris collected up by rancher Mac Brazel had in fact been recognised by the military authorities for what it was, i.e., an ultra top-secret spy balloon. As a result, they had used the "flying disk" story as a cover in order to divert attention away from what was really going on. Even though some UFO investigators would claim that the launch dates of the Project MOGUL balloons do not match the sequence of events as they unfolded at Roswell, the official explanation from the USAF brought a certain closure to the crash story, for some people at least.

Personally, I accepted this plausible explanation, but some part of me still wanted to believe that the witness accounts of dead aliens being found at the wreckage site were real, and that a flying disk of some kind really did come down on the Foster ranch. I knew full well that this was simply wishful thinking, yet personal belief can often cancel out plain logic, especially when it comes to the existence of UFOs and extraterrestrial life. I thought about all this as our party headed into Roswell that sunny afternoon in October 2009.

What I expected to encounter on our arrival in Roswell was influenced, no doubt, by the fact that I had avidly watched the hit TV series "Roswell." In it aliens bearing the distinct likeness of all American teenagers come to terms with their extraterrestrial identities in the somewhat crass world of alien themed cafés and flying saucer emporiums. The programme's theme tune, "Here with me" by British singer-songwriter Dido, would have been appropriate to listen to as our party reached the outskirts of Roswell. However, that song was not on the MP3 playlist being pumped through the in-car sound system, so instead we got a remix of the *X-Files* theme, which still seemed appropriate enough.

Roswell in the Atomic Age

Out of the side window, I noticed in the distance the tail fins of several airliners around a familiar-looking water tower. I recognised the location as the former Roswell Army Airfield, which in 1948 had become Walker Air

Force Base. It was here that whatever it was that rancher Mac Brazel had found was shipped out to Forth Worth, Texas, on Tuesday, July 8, 1947. Today the Roswell International Air Center, as it is now known, acts as a storage facility for some of the thousands of decommissioned airliners forced into early retirement following the 9/11 events. Yet even without its association with this pivotal moment in human history, the Roswell Army Airfield would have played a significant role in its unfolding. "Enola Gay," the B-29 superfortress that carried the atomic bomb, nicknamed "Little Boy," dropped on Hiroshima, Japan, on August 5, 1945, made its triumphant return to the USA by touching down at Roswell, following the 509th bomb group's reassignment here at the end of the Second World War. Eerily, just over a hundred miles from Roswell at the Trinity site in the White Sands Proving Grounds, the very first atomic bomb had been detonated just three weeks earlier on July 16, 1945.

Suffice it to say that the uneasy relationship between the dawn of the atomic age and the advent of the flying saucer mystery is a strange one that probably says more about the mental state of humanity in the post-Second World War era than it does about the arrival of representatives from other planets into our midst. It has often been proposed that the UFOs were only alerted to humanity's existence after we let off the first atomic bomb, while contactees like George Adamski claimed that the Space Brothers were warning of the planet's imminent destruction unless we ceased the nuclear arms race.

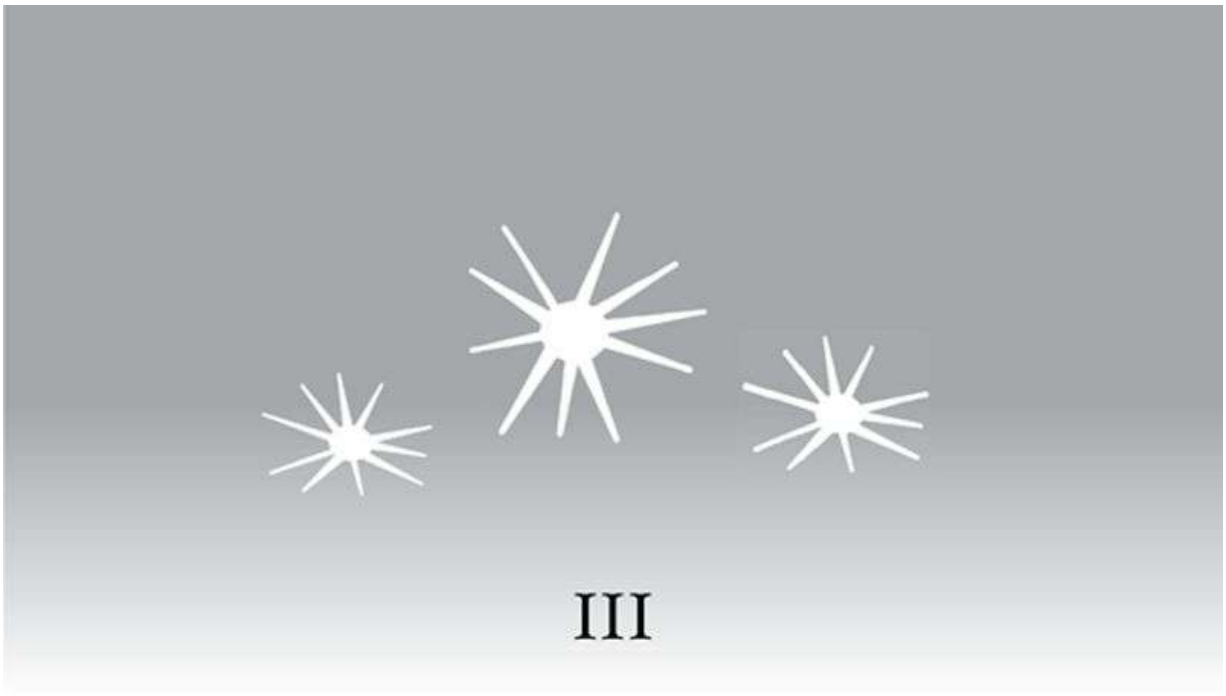
Just Give a Smile

For those living in Roswell, its dubious reputation as the world's most famous UFO "crash" site is a curse, not a blessing. Tell a patrolman out on the highway that you are headed into Roswell and he will simply respond with a wry smile. We know, for this is what happened as our party drove from Texas into New Mexico. Roswell residents have to hate this—their town's military distinction blighted by an unshakable connection not only with flying saucers but also some of the kookiest people alive—the

delegates of the annual Roswell UFO convention. Over the weekend marking the anniversary of the Roswell crash, they descend on the town in their droves dressed as aliens, weird monsters, and Star Trek characters in order to celebrate some of the wackiest elements of the flying saucer mystery. It is something that outsiders, lawmen, and locals can only but smile about.

Despite such concerns, I still hoped that Roswell would be able to muster up enough dignity to put on a good show for the large number of visitors who come here every year to pay their respects to its perceived extraterrestrial associations.

I sincerely hoped so, as I got my first glimpse of the town's contribution to UFO culture. In front of us on the main street was a former cinema now converted into one of Roswell's leading attractions—the International UFO Museum and Research Center. Clustered around it were an assortment of stores, every one displaying plastic inflatable aliens with big heads and black, almond-shaped eyes. In fact, there were life-size aliens everywhere you looked. They reclined on chairs in a soft furnishing centre, promoted an antiques market, and even sported the latest attire in fashion boutiques. I saw alien autopsies recreated in shop windows, 1950s-style "Men in Black" standing over dodgy models of crashed saucers sticking out of hillsides, and whacked-out aliens smoking large reefers (marijuana). There were even alien-headed street lamps lining the sidewalks. Here the aliens really had taken over the town, and I wondered what the hell they had in store for us. I was to find out soon enough.



III

Roswell Revelation

ROSWELL's INTERNATIONAL UFO Museum and Research Center has become something of a shrine to the UFO mystery. It celebrates everything from the subject's inception in 1947 through to the enigma of the crop circles and, of course, Area 51—the US military's not-so-secret base in the Nevada Desert. Here, we are told, alien technology salvaged from the Roswell crash has been back-engineered to create gravity-defying stealth aircraft that are occasionally witnessed in the night skies within sight of the glitzy, gambling paradise of Las Vegas, home to high rollers and Elvis Presley impersonators.

The museum is divided into self-contained units with partitioned walls that give the place all the ambience of a large aircraft hanger. Despite this, I was fascinated by the displays dedicated to Roswell's rich history. Enlarged period-set photos of the town, the army airfield, and the Foster ranch appear alongside pictures of White Sands, Trinity, Enola Gay, and atomic explosions, which I always find a little disturbing to examine at close

quarters. Bizarrely, there is even a hand-made wall clock—decorated with vitrified glass collected from the Trinity site— prompting the question of whether or not this display item was still radioactive! Even today the Trinity site is so affected by radiation that the US authorities allow just two public openings a year, and even then visitors have to wear a badge that changes colour in the event of an unexpected increase in radioactivity.

This clock was donated to the International UFO Museum & Research Center by Judge J.O. "Bud" Payne, William Brazel, Jr. and Donald R. Schmitt. A collector's item decorated with Trinitite Atomic Glass from the world's first "A" Bomb site, this clock also includes a rattlesnake rattle, rattlesnake ribs, turquoise and a horseshoe.

vi. Wall clock in Roswell's UFO Museum and Research Center containing melted glass from the Trinity site at the White Sands Proving Ground, where the first atom bomb was detonated on July 16, 1945.

Crash Site Archaeology

I lingered too long reading facsimiles of newspaper front pages from the time of the Roswell crash, and studied enlarged photos and biographies of all the different characters involved in the story. I was also intrigued to learn that back in 2002, "archaeological" excavations had taken place out at the supposed crash site on the Foster ranch. A field team had dug trenches and recorded all finds in an attempt to locate some hard evidence of the UFO impact—their efforts being filmed by a documentary team from the Sci-Fi Channel (now *SyFy*), the sponsors of the project.

Even though the wall displays detailing this work stood next to a strange, unearthly piece of metal said to have been stolen from the crash site (although today the item is accepted to be a hoax), the museum made it clear that nothing had been found during the excavations to confirm the popular belief that a flying saucer had crashed there. This was disappointing, although I was heartened by the fact that much of the soil collected had yet to undergo chemical analysis, so there was hope still that it might reveal further clues as to what really happened back in 1947.

I wanted to spend more time absorbing all this information, but caught up with my party as we perused the rest of the stands and exhibits. One display area bore an enormous map of the world highlighting the locations of well-known UFO sightings. Press one of a number of buttons denoting the assorted categories of UFO experience and the sites where they have occurred will light up. I pressed the button marked "abductions," and looked towards the British Isles for any results. A dim bulb illuminated a place in Essex called Aveley, which is right on the edge of Greater London. Back in 1974 this was the setting for one of the first full-blown car-stop UFO abductions ever to take place in the country. I know this for I was the one who brought the case to the world's attention after the witnesses first contacted me in 1977. A family of five driving home one night on a quiet country road had witnessed an oval blue light before encountering a luminous bank of green mist that stretched across the road in front of them. Everything went blank, and the next thing they remembered was being

further along the same stretch of road with three hours missing from their lives. My investigation of the case is saved for another part of this book.

A Perfect Record

It was the museum displays dedicated to the Roswell incident that kept drawing me back. I again examined the facsimiles of the front pages of the *Roswell Daily Record* for the week in question, including the famous front page from Tuesday, July 8 announcing that the Roswell Army Airfield had taken possession of a flying disk. After reading this, I looked for and found the front page for the following day, Wednesday, July 9. Its lead article was the weather balloon "cover" story, but since I knew that other UFO sightings were being reported around that time, I scanned the rest of the page looking for any unusual reports. Right at the bottom was a headline that read:

Harassed Rancher who Located 'Saucer'
Sorry He Told About It

> W.W. Brazel, 48, Lincoln county rancher living 30 miles south east of Corona, today told his story of finding what the army at first described as a flying disk, but the publicity which attended his find caused him to add that if he ever found anything else short of a bomb he sure wasn't going to say anything about it.[1]

I was intrigued, so I read on. Talking to a reporter from the newspaper, and also to the newswire service *Associated Press*, Brazel spoke of how on Saturday, June 14 he and his eight-year-old son had been about 7-8 miles (11-13 km) from the ranch house when they had chanced upon the scattered debris.

I was suddenly confused. All standard accounts of the Roswell incident have Mac Brazel finding the scattered debris on Thursday, July 3, following a night of intense storms amid which a UFO was seen to streak across the sky. The case itself is genuine enough. Around 9:50 p.m. on Wednesday, July 2, Roswell hardware dealer Dan Wilmot and his wife were seated on their balcony when they saw a "big glowing object" come out of the southeast and zip through the night sky. Contemporary newspaper accounts describe the object as like "two inverted saucers faced mouth to mouth."[2]

The Wilmot sighting is seen as a crucial prelude to Mac Brazel finding the scattered debris on the Foster ranch. Yet this conveniently overlooked news story from the *Roswell Daily Record* of Wednesday, July 9, 1947, made it clear that the rancher had in fact found the debris on June 14, *a full 23 days before he declared its existence*. Clearly, the storm of July 2, and whatever it was that Mr. and Mrs. Wilmot had seen in the skies above Roswell that same night, had *nothing* to do with the events that took place on the Foster ranch, some 75 miles (120 km) away. On top of this, the news story stated that what Mac Brazel had chanced upon was an extensive area "of bright wreckage made up on [sic] rubber strips, tinfoil, a rather tough paper and sticks."

Rubber strips, tinfoil, a rather tough paper and sticks?

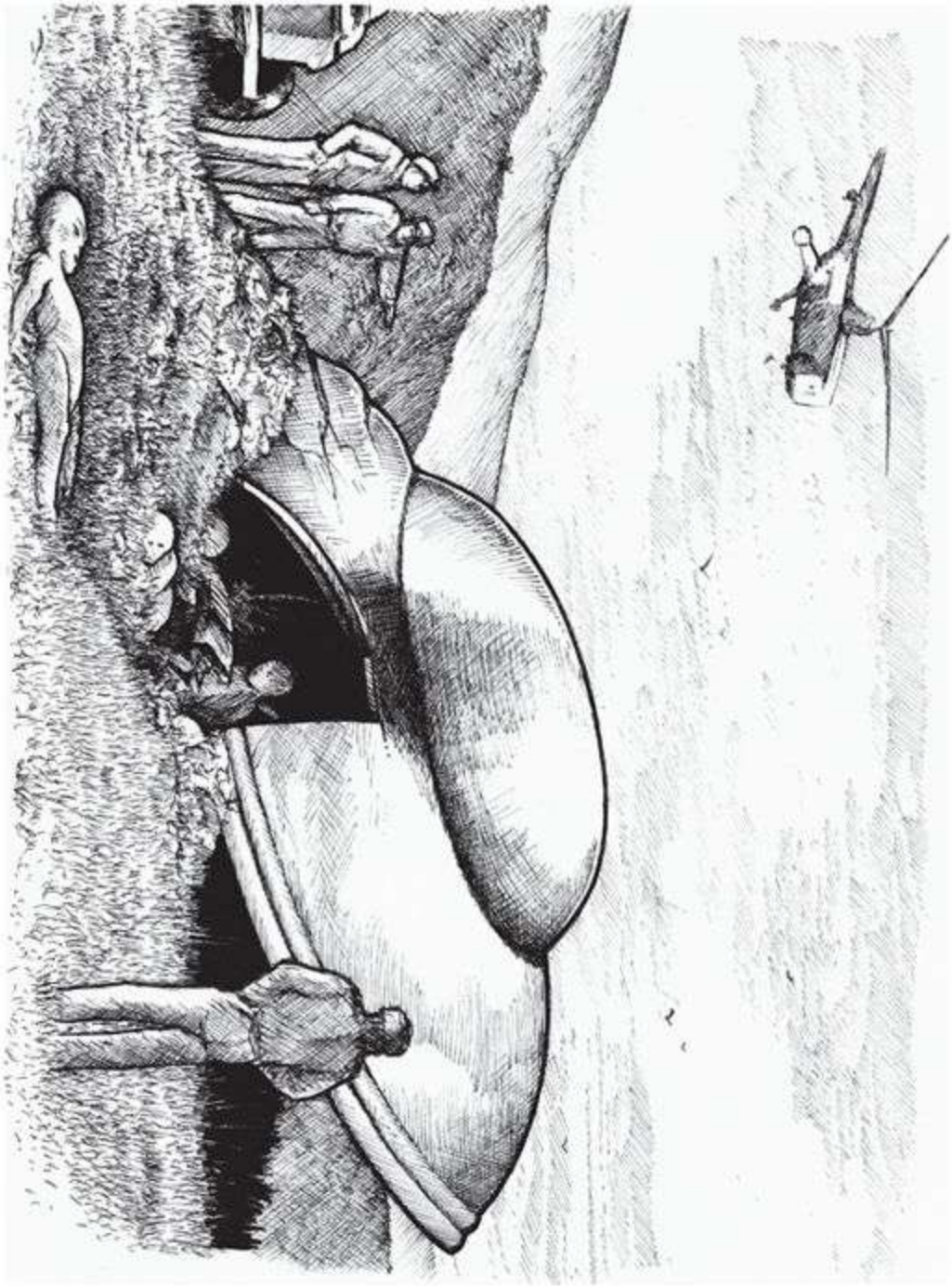
What kind of "flying disk" was this?

I continued reading. It said that Mac Brazel had been "in a hurry to get his round made and he did not pay much attention to it"—with "it" being, in most people's minds, a crashed extraterrestrial vessel, complete with disgorged alien bodies strewn about everywhere.

Mac Brazel's Discovery

According to this "new" or ignored account, Brazel did not even return to the "crash" site until Friday, July 4, Independence Day, when the rest of the country was in celebration. Apparently, in the company of his son

Vernon, his wife, and daughter Betty, aged 14, he then "gathered up quite a bit of the debris," the debris he first found on June 14.



vii. How most people imagine the Roswell crash. Artist's impression of a downed flying saucer complete with disgorged aliens and a military recovery team.

It was the following day, Saturday, July 5, the news story related, when Brazel "*first heard about the flying disks* [my emphasis]," and so he wondered whether he might have found "the remnants of one of these."

This is a *highly* significant statement, for it makes sense given what we know about the inception of the flying saucer mystery, ignited just eleven days earlier following Kenneth Arnold's famous sighting of nine strange objects over the Cascade Mountains of Washington State. The pilot's story, which presumably had been in the spotlight over the past week, had unquestionably generated the rush of reports of unidentified objects being seen in the skies across the United States, the Southwest in particular, keeping the subject topical to such a degree that even a lone rancher like Mac Brazel had come to hear of it on Saturday, July 5. Since his first knowledge of these strange flying disk sightings came after a few weeks of his discovery of the debris, the rancher wondered, quite naturally, whether he had found the remains of one of these "flying disks."

I've Found a Flying Disk

According to the news story, it was on Monday, July 7, two days later, that Brazel had driven into Roswell to "sell some wool," at which time he went to see George Wilcox, the sheriff of Chaves County, whispering "'kinda confidential like' that he might have found a flying disk." Thus the assumption that the debris belonged to a flying disk was Brazel's idea, and did not originate with anyone at the Roswell Army Airfield. The story then says that Sheriff Wilcox telephoned Major Jesse A. Marcel, a security officer at the base, and told him what Brazel had found. In response, Marcel and "a man in plain clothes" accompanied Brazel back to the ranch, where together "they picked up the *rest* of the pieces of the 'disk' and went to his home to try to reconstruct it [my emphasis]."

Once again, this account is contrary to popular belief regarding the sequence of events surrounding the Roswell crash. I had always imagined a whole convoy of army vehicles and military personnel descending on the ranch and, as MPs stood by, rifles at the ready, the scattered wreckage of the "disk" was collected up and promptly whisked away on a low loader. As for the vivid descriptions of alien bodies being found strewn about the site, my mind was now a complete blank.

Something was terribly wrong.

Yet this incredibly important news story from the front page of the *Roswell Daily Record* did not end there, for it went on to say that Brazel and Marcel had been unable to reconstruct the debris, which they attempted to "make a kite" from, "but could not do that and could not find any way to put it back together so that it would fit." As a result, Major Marcel took back the remaining debris, which was the last Brazel expected to hear of the matter. Yet then, the next day, Tuesday, July 8, the captured flying disk story broke in the news. Now, forced to tell his side of the story, Brazel wanted to make it clear that:

> "... he did not see it [the object] fall from the sky and did not see it before it was torn up, so he did not know the size or shape it might have been, but he thought it might have been about as large as a table top. The balloon which held it up, if that was how it worked, must have been about 12 feet [3.5 m] long, he felt, measuring the distance by the size of the room in which he sat. The rubber was smoky grey in color and scattered over an area about 200 yards [183 m] in diameter."

According to Brazel, when the debris was gathered up, "the tinfoil, paper, tape, and sticks made a bundle about three feet long and 7 or 8 inches thick, while the rubber made a bundle about 18 or 20 inches long and about 8 inches thick. In all, he estimated, the entire lot would have weighed maybe five pounds."

From this report we can be quite certain that what Mac Brazel chanced upon were the remains of a high altitude device that had been attached to a balloon, most probably the Project MOGUL device that had gone AWOL after being launched from Alamogordo Army Airfield, New Mexico, on June 4—exactly what the US Air Force concluded in 1995. Clearing up the matter still further was Brazel's insistence that, in the area where the debris

was found, there had been no sign of any metal, "which might have been used for an engine." What's more, there had been no sign of "any propellers," although he did admit that "at least one paper fin had been glued onto some of the tinfoil." Hardly the sophistication of extraterrestrial technology.

Hieroglyphics

I next read a line that echoed many published accounts of the Roswell crash: "There were no words to be found anywhere on the instrument," Brazel said, "although there were letters on some of the parts." Were these the famous "hieroglyphics" that some UFO writers have claimed were inscribed on debris found at the crash site? It seems so, for the rancher goes on to add: "Considerable scotch tape and some tape with flowers printed upon it had been used in the construction." Those who have looked into whether or not a Project MOGUL device might have been responsible for the Roswell incident have determined that scotch tape and other varieties of decorated tape were used in the balloon's construction, which as the account suggests, did include a large rubber membrane.

Finally, the news story of July 9 revealed that on two previous occasions, Mac Brazel had come across the remains of weather balloons. Yet it was emphasized that what he had found this time "did not in any way resemble either of these." This makes sense, for the design of the most popular weather balloons in use at that time—the Rawin target ML-306 device and the Rawin sonde AN/AMT-4—were quite distinctive. Was the Project MOGUL high-altitude balloon so different that it initially confused not just the rancher but also Major Jesse Marcel, who would afterwards claim that the debris found on the Foster ranch came from a flying disk—a story he would stick to for the rest of his life?[3]

So what can we say about the famous "*flying disk captured by RAAF"* news story from the previous day's *Roswell Daily Record*? Had it all been a genuine mistake, brought about by the confused identification of the debris by both Major Marcel and rancher Mac Brazel? Did they truly not

recognise it as the remnants of a top-secret Project MOGUL device? It is possible. On the other hand, it is conceivable that the military authorities deliberately allowed the press statement to be released in a concerted attempt to conceal the fact that the debris was in fact the remains of a top secret, high altitude device used to spy on the Russians. The true answer I believe is somewhere in the middle, particularly as some UFO researchers have suggested that the press pictures of the "flying disk" debris taken when it reached Fort Worth, Texas, was not that found on the Foster Ranch; a claim which implies that the real debris was swapped for that of a basic weather balloon in order to deceive the public into believing there had been a terrible mix-up. Whatever the case, the military, through their mishandling of the affair, somehow managed to initiate the first-ever UFO cover-up, a decision that inadvertently created the birth of one of the biggest conspiracy theories in human history.

Mac Brazel's final statement in the news report of July 9, the day after the captured flying disk story broke, is comical, for he related: "I am sure what I found was not any weather observation balloon. But if I find anything else besides a bomb they are going to have a hard time getting me to say anything about it." I can understand his sentiment after all the trouble his good efforts had brought him!

Counter Claims

What was anyone to make of all this? Quite incredibly, the evidence needed to dispel the myth that a flying saucer crashed near Roswell, New Mexico, has been available since the publication of this somewhat overlooked news report on the front page of the *Roswell Daily Record*. Yet it was the first time that I had ever come across this valuable piece of information, even though I had been reading books about UFOs for the past thirty-five years!

This is not to say that the news story has never been featured in any book on the subject. Indeed, I subsequently found that it is mentioned in *The Roswell Incident* (1980) by Charles Berlitz and William

L. Moore. However, the authors state only that it gives the account of "a rancher, William Brazel, who had alerted the sheriff 's office at Roswell about unusual debris that had fallen out of the sky after an aerial explosion [an "*aerial explosion*"*? Where did that come from*—AC?[4]]."

Strangely, Berlitz and Moore's book—the first to exclusively feature the Roswell crash—fails to provide the *contents* of the news report, adding only that Brazel "had obviously gone to great pains to tell the newspaper people exactly what the Air Force had instructed him to say regarding how he had come to discover the wreckage and what it looked like."[5] They added that the rancher had, however, managed to retain some fighting spirit when admitting that "I am sure what I found was not any weather observation balloon".[6] In other words, although Brazel might have been coerced by the military into saying that the debris was a downed balloon of some sort, he defiantly stated that it was no such thing.

Believers in the Roswell UFO crash are going to insist that Mac Brazel really *was* coerced into making the above statements as part of a greater conspiracy initiated by the military authorities in the wake of the disk retrieval. I did consider this possibility myself, but quickly dismissed it as ridiculous. For me, the news report accurately portrays Brazel's obvious frustration and annoyance at the manner in which he was treated after disclosing the existence of the debris found on the ranch. I see no reason to assume that he was saying anything other than the truth of the matter as he perceived it at the time.

Of Flimsy Construction

Even more evidence that Mac Brazel was telling the truth comes from the *ABC News* radio broadcast of Tuesday, July 8, 1947, which reported on the Army Air Force's announcement that a flying disk had been recovered and was now in its possession. In a follow-up feature later that same day, the broadcaster had said that Brigadier General Roger Ramey at the Eighth Air Force HQ, Forth Worth, Texas (where the "disk" was sent initially)

reported that the debris was now on its way to the AAF research centre at Wright Field, Ohio, adding that:

> "A few moments ago I talked to officials at Wright Field, and they declared that they expect the so-called "flying saucer" to be delivered there, but that it hasn't arrived as yet. In the meantime General Ramey describes the object as being *of flimsy construction, almost like a box kite*. He says that it was so battered that he was unable to determine whether it had a disk form, and he does not indicate its size [my emphasis]."

Ramey went on to describe the object to the radio interviewer "as being made from some *sort of tin foil,"* while "other army officials" indicated that it "*was too flimsy to carry a man* [my emphasis again]." So no dead aliens here, either. The whole broadcast can be listened to on YouTube[7], and it indicates very clearly that even among all the general confusion over whether or not the debris belonged to a "flying saucer," its actual appearance belies the fact that it was quite obviously the remains of a high-altitude device that would have hung from a balloon, supporting what Mac Brazel said to the press the following day, Wednesday, July 9, 1947.

Even more confirmation that the remains were those of a high-altitude device of terrestrial origin comes from a declassified memo sent by the FBI office in Dallas, Texas, to the bureau's office in Cincinnati, at 6:15 pm on July 8, 1947, this being the day the flying disk story reached the press. It reads (the XXXs are redacted or "blanked out" words):

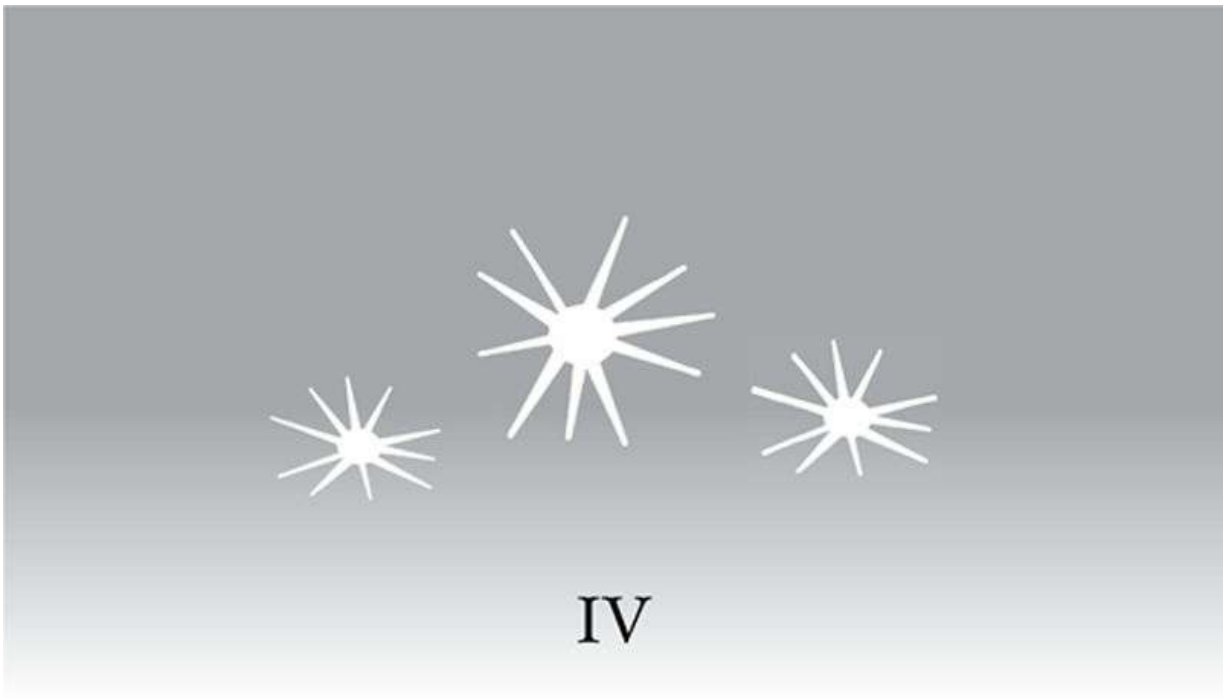
FLYING DISC. INFORMATION CONCERNING. MAJOR CURTAN HEADQUARTERS EIGHTH AIR FORCE [FORT WORTH, TX], TELEPHONICALLY ADVISED THIS OFFICE THAT AN OBJECT PURPORTING TO BE A FLYING DISC WAS RECOVERED NEAR ROSWELL, NEW MEXICO, THIS DATE. THE DISC IS HEXAGONAL IN SHAPE AND WAS SUSPENDED FROM A BALLOON BY CABLE,

WHICH BALLOON WAS APPROXIMATELY TWENTY FEET IN DIAMETER. MAJOR CURTAN FURTHER ADVISED THAT THE OBJECT FOUND RESEMBLES A HIGH ALTITUDE WEATHER BALLOON WITH A RADAR REFLECTOR, BUT THAT TELEPHONIC CONVERSATION BETWEEN THEIR OFFICE AND WRIGHT FIELD HAD NOT XXX XXX BORNE OUT THIS BELIEF. DISC AND BALLOON BEING TRANSPORTED TO WRIGHT FIELD BY SPECIAL PLANE FOR EXAMINATI[ON.] INFORMATION PROVIDED THIS OFFICE BECAUSE OF NATIONAL INTEREST IN CASE. XXX AND FACT THAT NATIONAL BROADCASTING COMPANY, ASSOCIATED PRESS, AND OTHERS ATTEMPTING TO BREAK STORY OF LOCATION OF DISC TODAY. MAJOR CURTAN ADVISED WOULD REQUEST WRIGHT FIELD TO ADVISE CINCINNATI [FBI] OFFICE RESULTS OF EXAMINATION. NO FURTHER INVESTIGATION BEING CONDUCTED.

There is nothing in this memo to suggest that, on the day it was sent, the FBI considered the "flying disc" to be anything other than the remains of a high-altitude device, "hexagonal" in appearance, and with a "radar reflector" and cables that connected it to a balloon. It is information that would seem to have come directly from a Major Curtan at the Eighth Air Force HQ, Forth Worth, Texas, where the debris was initially examined by Brigadier General Roger Ramey among others. Clearly, the memo confirms both what Mac Brazel said about the nature of the debris he found on the Foster ranch, and also what ABC News learned from Ramey when they spoke to him that same afternoon.

Some UFO believers might review these findings and argue that they are inconsequential or even part of a much bigger cover-up. They will say that on the night of Wednesday, July 2, 1947—the popularly accepted date of the Roswell incident—an alien spacecraft *did* crash either at Corona or elsewhere in New Mexico, and that the bodies of its extraterrestrial occupants really were found scattered about the site.[8] People can believe what they like, but I'm sorry, I'm not buying it. You can't tell me that in the

same general vicinity that a high-altitude balloon device—genuinely mistaken for a "flying disk"—fell to earth and was recovered by the RAAF, a real flying saucer crashed around the same time. Not even a weird, warped version of quantum reality can account for such a synchronous eventuality in the physical world.



IV

The Butt End of Ufology

REGARDLESS OF WHAT happened at Roswell in 1947, the idea of flying disks crashing in New Mexico had taken on a life of its own by 1950, for it was this year that saw the publication of the first-ever book to feature the topic. *Behind the Flying Saucers* by news columnist Frank Scully told how details of the retrieval of a craft, on which were found the bodies of small aliens, had been leaked to a captive audience of students in March that year by a "mystery scientist" during a lecture at the University of Denver in Colorado.[1] According to Scully, the lecturer, introduced as "Scientist X" but later identified as businessman Silas Mason Newton, claimed that "the first flying saucer found on this earth was discovered by his colleagues within 500 miles of where he was talking right there in Denver."[2] It was a reference to a supposed incident in March 1948 at Hart Canyon, near Aztec, New Mexico, 180 miles (290 km) northwest of Albuquerque and 300 miles (480 km) southwest of Denver. Apparently, the US military had retrieved the object virtually intact, gaining entry to it via a

fractured porthole and finding inside the bodies of no less than sixteen dead aliens in a somewhat crispy state, with the whole lot being transported off to Wright Field, Ohio.[3] More surprisingly, this was not the only saucer crash featured in Scully's book. He spoke also of the wreckage of another downed "space ship," measuring 46 feet (14 m) across, and piloted by an alien 23 inches (58 cm) high, which had been "picked up" near Mexico City.[4]

As appealing as such crash retrieval stories might seem to the UFO enthusiast, even the most hard-line believers in the Roswell crash accept that Scully's bestselling book is "highly inaccurate" and was rushed into print to capitalize on the public's growing fascination with the flying saucer mystery.[5] Moreover, Scully's account of how "Scientist X" disclosed his explosive story to an attentive audience at the University of Denver has been shown to be a farce, for Newton, listed in an FBI report dated 1941 as a "wholly unethical businessman,"[6] was in fact a confidant of Scully. What is more, he had no first-hand knowledge of the saucer crashes himself; the information having come from "eight top scientists," another cover, this time for a man named Leo A. Gebauer, who turns out to be an acquaintance of both Newton and Scully. Known also by the curious appellation "Mr. Gee," Gebauer had the distinction of possessing an FBI report amounting to 398 pages, much of which remains classified to this day, despite the US Freedom of Information Act.[7]

It is now suspected that Scully realised that promoting Newton and Gebauer's claims of crashed saucers, albeit in a strange, cloak and dagger fashion, would benefit all parties for purposes that can only be guessed at today. For Scully, it was almost certainly a best-selling book and a reputation as a popular writer, but for Newton and Gebauer— gloriously labelled "dubious conmen" in an important article on the true nature of the Aztec UFO crash by British UFO writer Nick Redfern[8]—their true motives for promoting such ideas seem to have been deceptive.

Psychological Warfare

Frank Scully's *Behind the Flying Saucers*, which tellingly makes *no mention* of the Roswell incident, helped elevate the idea of the crashed saucer scenario into popular consciousness, instilling in people's minds the idea that there were untold advantages in acquiring alien technology from captured flying disks. This included an understanding of new forms of flight propulsion and a knowledge of previously unknown types of alloy that would be important in the predicted space race. Clearly, using Scully's book to reveal that the US military had not only taken possession of more than one flying disk, but were now back-engineering captured alien technology, was perhaps meant to antagonize the Soviet Union in the early days of the Cold War. Indeed, despite Newton and Gebauer's dubious backgrounds, there are strong indications that Newton at least was being encouraged by the US intelligence community to spread false rumours regarding crashed saucer scenarios.[9]

Even though there have been modern attempts to promote the authenticity of the Aztec UFO crash,[10] I have not seen or heard anything that might persuade me that any of these UFO retrieval stories are real. Nothing about them seems to make sense of the phenomenon as seen in our skies, and even if one or more of them turns out to be true, then I firmly believe that they have nothing to do with genuine sightings of what we have come to term UFOs, for these seem to possess a transient quality that is vastly different from our present-day understanding of aeronautical technology. Seeing UFOs in terms of interstellar vehicles (space hardware) that can make unprecedented journeys across vast vistas of space only to be knocked out of the sky by high-powered radar (a bizarre theory reported in a declassified FBI memo dated 1950)[11] is, quite simply, silly.

Could it be possible that the entire crashed saucer scenario, which had its genesis in Roswell, New Mexico, in 1947, has been built on a tissue of misinformation, disinformation, and deliberate propagation of lies and half-truths? If so, then it seems possible that within two weeks of Kenneth Arnold's pivotal sighting over the Cascade Mountains of Washington State, our collective perception of this extraordinary phenomenon had already started to go dangerously haywire.

Misinterpreting Arnold's words led to the unshakable misconception that UFOs took the form of metallic flying disks, like conjoined saucers or dish pans, while the Roswell incident had unquestionably been instrumental in propagating the belief that "flying disks" could lose control, crash to earth, and be retrieved by military authorities. It was a situation that Frank Scully and his cohorts were able to exploit for their own purposes just three years later in 1950. On top of this, there were fantasists like George Adamski and others like him, who were claiming to have met the occupants of these flying saucers, and to have been flown in them to inhabited worlds elsewhere in our solar system. These then were the rocky foundations of the extraterrestrial hypothesis to the UFO enigma.

Extraterrestrial Spacecraft?

Since 1947 there have been thousands of UFO sightings and experiences reported worldwide, ranging from the witnessing of mysterious lights in the sky to more frightening encounters with bug-eyed aliens. Nearly always it seems, the first thought of anyone with even the slightest interest in the subject is whether or not these stories constitute evidence of extraterrestrial visitations and life on other planets. Even the phenomenon itself would seem to have transformed into a parody of these pre-conceived notions regarding the UFOs seen in our skies. Flying saucer occupants, when spoken to by contactees, invariably claim to have come from this planet or that, while UFOs very often appear as flying disks with shiny metallic surfaces and a design based on our current conception of what advanced alien hardware should look like if ever encountered.

Alien intelligences almost certainly exist in the universe, and are quite likely to have had contact with the inhabitants of planet Earth at some point in human history, something we should never dismiss as impossible. It is even possible that other intelligences might have played some role in human evolution, something I have written about elsewhere.[12] However, in my thirty-five years as a writer, journalist, and explorer of ancient and more modern mysteries, I have seen nothing that might convince me that UFOs

are structured spacecraft visiting Earth from distant planets. In fact, all the evidence tells me that UFOs have very little to do with outer space or extraterrestrial civilizations.

I say all this in hindsight, for I was only able to come to this understanding after casting aside my own preconceptions of what UFOs are assumed to be, preconceptions formed not just by UFO contactees, close encounter witnesses, ET believers, the news media, and even the public, but also by those who were meant to have educated us on this subject—the writers of the multitude of UFO books I have readily gorged over the years. With very few exceptions, they have perpetuated the consensus belief that UFOs are extraterrestrial space vehicles, and that the entities seen in association with them are aliens from another planet. So if such books—or, indeed, videos and DVDs—insist that UFOs are shiny metal disks from other planets, then this is indeed what we the readers are going to believe.

Certainly, I saw nothing on sale that afternoon in Roswell's International UFO Museum and Research Center that might provide any alternative answers to the UFO problem. Only the front page news story from the *Roswell Daily Record* for July 9, 1947—giving Mac Brazel's side of the story regarding the debris found on the Foster ranch— stood out among the plethora of pro-alien propaganda and extraterrestrial extravagance as in some way meaningful.

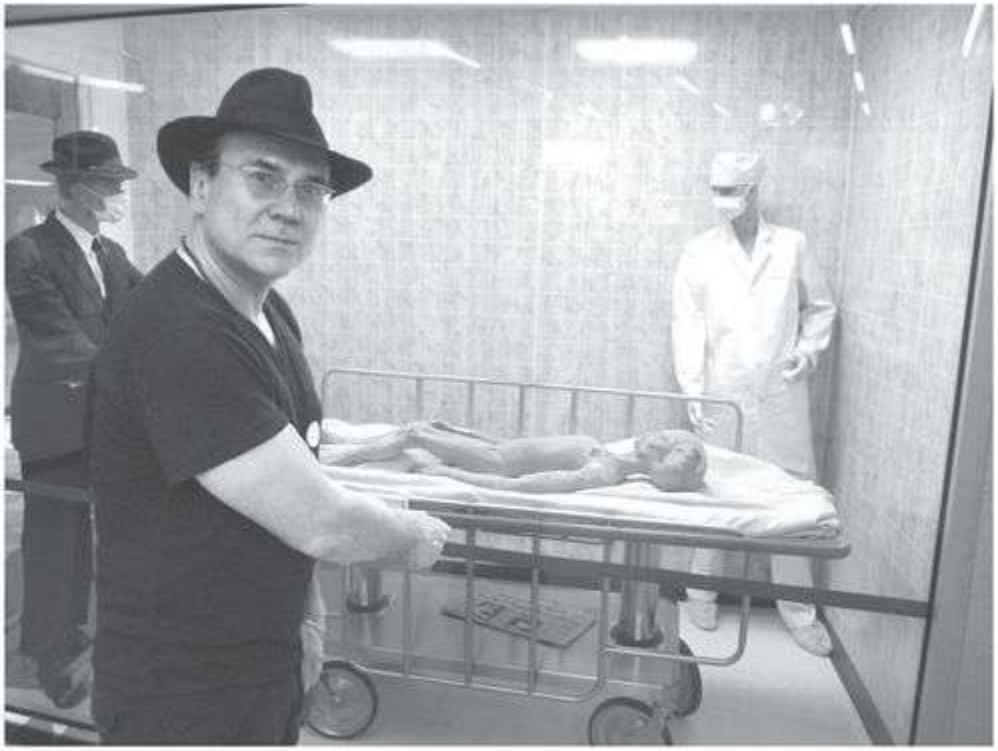
The Buck Stops Here

Perturbed and quite astonished by what we had *not* been told about the Roswell crash, our party now left the town's UFO museum and headed towards some of the local stores selling flying saucer memorabilia. Each one was festooned with images of caricatured aliens with big heads and black almond eyes, many of them adopting the most ridiculous of comedic poses. Some had morphed into *South Park* characters, others drove cars, wore Mexican hats, or quite literally danced about on Roswell's fast-faltering reputation. Their faces stared out from T-shirts, towels, blankets, car stickers, wall posters, and fake licence plates (one of which I bought as

a souvenir). There were even tacky plastic models of the Roswell crash, along with a host of cheap flying saucer souvenirs. Not only did these gift shops seem lifeless, but they also expressed the very worst vision of the UFO phenomenon, for here indeed was the butt end of ufology.

It seemed utterly absurd that after sixty years of investigation, the flying saucer mystery had degenerated into a parody of itself, represented by cheap disposable crap with no real meaning or lasting value. It was disheartening to see, and so much in contrast to the sheer potency of the quite mysterious UFO activity first acknowledged as existing in our skies following Kenneth Arnold's crucial sighting back in June 1947.

So is the world ready to get away from this outdated model of ufology and move into brave new territories in order to determine the real truth about what really is going on out there? I truly hope the answer is yes, for this book was created for those who might want something new—a fresh approach to a much-maligned mystery. Yet here in Roswell, New Mexico, one neglected news story was never going to be enough to change people's perceptions of what they believe took place out on the Foster ranch that fateful day in 1947. As I have said, personal belief is a powerful instrument of the soul that can be difficult to shake off once it takes hold of you.



viii. The author in front of a reconstruction of the alien autopsy that many today believe occurred following the Roswell crash of 1947. This example forms part of a shop display in Roswell itself.

Perhaps I just have to accept that there are the facts, and there is the Roswell crash, and neither are ever going to be mutually compatible. Those who buy into the whole ET hypothesis to UFOs are welcome to their opinions, and no one can rule out the idea that Earth is *not* being visited by aliens from outer space. Yet having said this I urge you to consider the possibility that there *are* alternative theories concerning the UFO phenomenon that can allow us to move on to the next level, *now*. Fortunately, it was something that our party had been able to experience firsthand in the days immediately prior to our arrival in Roswell. So much was it in contrast to what we had experienced here, in New Mexico, that it convinced me to write these words, whatever the world might think of them.

LIGHT QUESTING TIPS WHEN VISITING

ROSWELL, NEW MEXICO, USA

Visiting Roswell is a delight for any aficionado of the UFO mystery, although it probably helps if you are a believer in alien Greys and nuts and bolts spacecraft that can occasionally get into trouble and crash land on local ranches. First stop when hitting the town should be the International UFO Museum and Research Center, which requires two hours max and a $5 entry per person ($2 for children). It is located on North Main Street, and is served by a car park at the end of the block. The place has become a shrine to the UFO in all its guises (well, its ET guise at least). Around it are various emporiums where all sorts of flying saucer memorabilia can be perused and purchased.

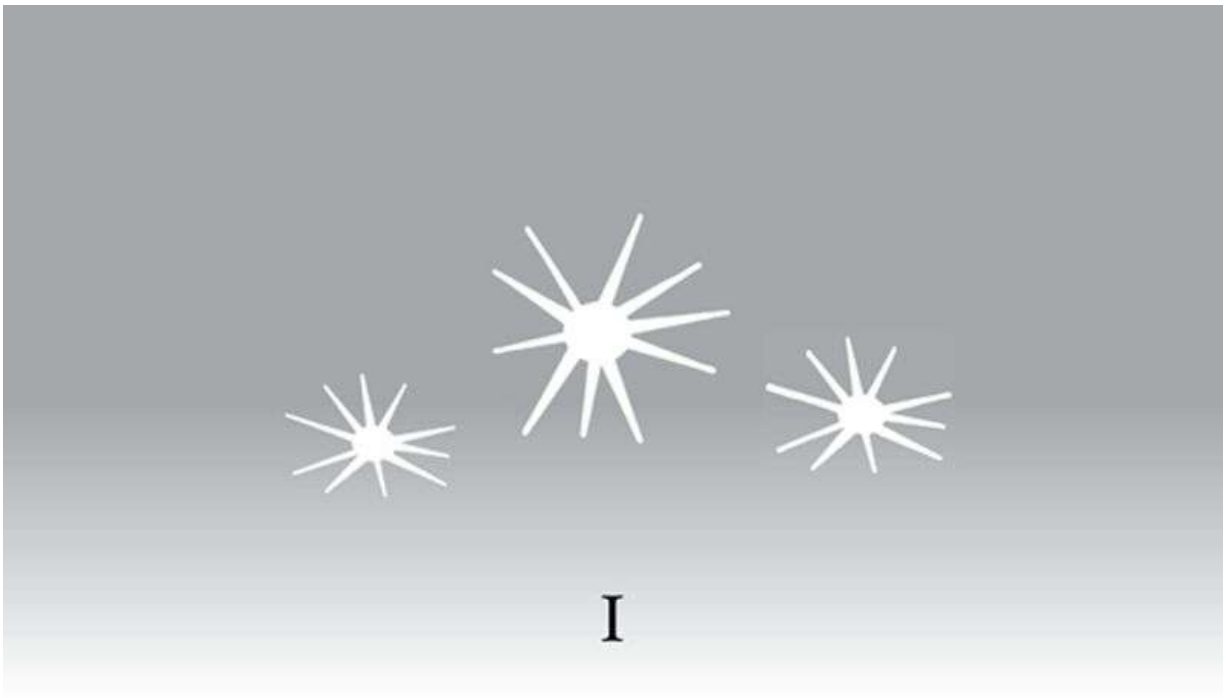
The Foster ranch, where the “flying disk” debris was found in 1947, is private property, and visitors are not encouraged (even though private tours are available); this being because the exact location of the “debris field” is extremely difficult to find without sufficient local knowledge. However, a name sign at the entrance to its access road invites a photo opportunity. From Roswell to the Foster ranch is a two-hour drive on US highway 285.

When in Roswell why not visit White Sands, west of Alamogordo. This is a huge area of white gypsum desert and dunes, which includes the old missile launch site and proving ground, near Las Cruces, as well as the Trinity site, where the first atomic bomb was detonated in July 1945.

Ever since the early days of the flying saucer mystery, there have been reports of mysterious lights and strange aerial objects being seen

in the area, and apparently these reports continue today. White Sands is a state park and national monument, its visitor centre being reached via US Highway 70/82, some 15 miles (24 km) southwest of Alamogordo and 52 miles (84 km) east of Las Cruces. The monument is open daily.

ACT TWO

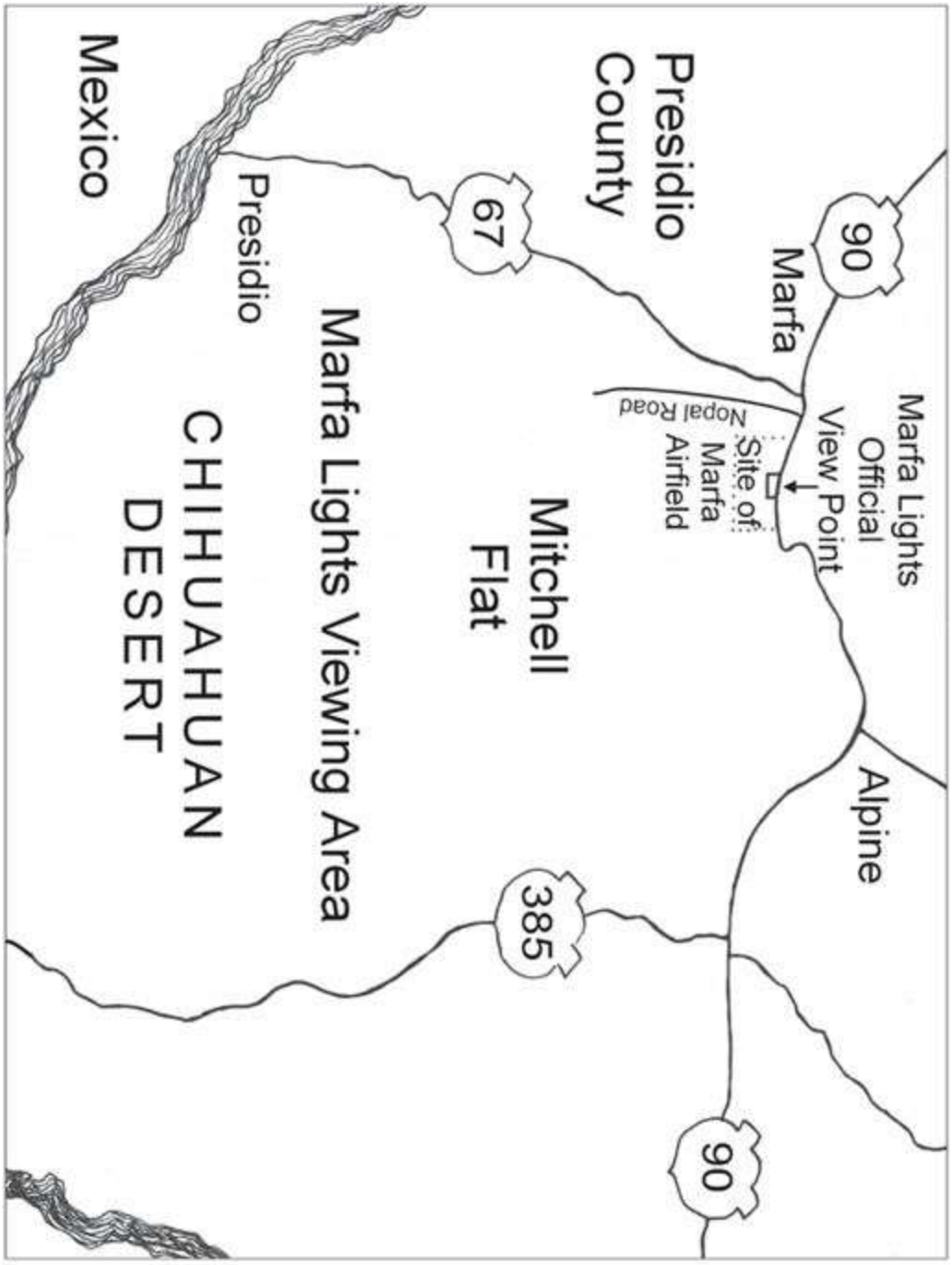


I

Mystery Lights

OUT ON US Route 90, just beyond the town of Alpine in Presidio County, Texas, is an elevated viewing platform, with restroom facilities and off-road parking. Sign boards and metal plaques tell the history and purpose of this unusual “view park” that overlooks the long-abandoned Marfa Army Airfield, beyond which to the south is the Chihuahuan desert, made up of extensive ranch lands known as Mitchell Flat. They say that from this spot the visitor can witness the Marfa Lights, amorphous lights generally seen low on the horizon. They tend to move steadily over the desert terrain, either fully illuminated or as flickering or pulsing points of light. Sometimes more than one object is seen, and when this occurs there is often some kind of interplay between them. One might blink out as another switches on. Two might blink out at the same time, or they can move together and become a single object, which then disappears. In appearance they are almost always spherical in shape and bright white in colour, although occasionally they will appear in other forms and colours as well.

Genuine sightings of the Marfa Lights have to be disentangled from the frequent misidentification of car headlights on a distant highway, located some twelve miles (19 km) distance from the view park. Add to this the lights from off-road vehicles, distant trains, and even the odd low-flying aircraft or unmanned surveillance drone (the Chihuahuan desert is close to the Mexican border) and explanations can generally be found for up to ninety-five percent of the sightings made. Yet even after these factors are taken into account, there remains a core of observations of mysterious lights and glowing objects that simply defy logical explanation.



i. Map of the Marfa area, showing the location of the Marfa Lights view point, and the direction in which the mysterious lights have been seen since the mid nineteenth century.

Some might argue that these strange lights have nothing to do with UFOs, i.e., perceived structured craft of extraterrestrial origin. Yet it is a fact that the greater percentage of all "genuine" UFO sightings are basically mystery lights, or clusters of lights, observed in darkened environments. Of course, many of the people who arrive nightly at Marfa's view park in the

hope of seeing a mystery light *do* believe them to be extraterrestrial in origin. However, the natural conclusion that they must therefore be Roswell-style flying disks is refreshingly absent. Indeed, most visitors are happy to accept the simple fact that the Marfa Lights exist, whatever their explanation.

Ghost Lights Mystery

We arrived at the Marfa Lights viewing platform during the afternoon of Wednesday, October 15, 2009. With the sun still beating down on the hot desert floor, we surveyed the site of the former Marfa Army Airfield, beyond which in the distance are the Chinati Mountains. It is said that during the mid-nineteenth century, wagon trains on the Chihuahua Trail reported seeing inexplicable lights as they passed through the area, but the first real reports of strange light phenomena came in 1883 when Robert Reed Ellison and his cowhands camped in the Chihuahuan desert. At night they saw mystery lights, which they took to be the campfires of the Apache. Yet when, eventually, members of the tribe were asked about the lights, they simply replied that they were the "whispering spirits."[1] Such explanations for the appearance of mystery lights are commonplace, arguably why in the United States they are referred to most usually as either ghost lights or spook lights.

From the viewing platform our party followed US 90 into the quiet town of Marfa, where I was eager to find out what local people had to say about the mystery lights. The Moonlight Gemstones store seemed a great place to start, and here, as we perused the shop's display cabinets full of rocks and minerals, owner Paul Graybeal spoke of his own experiences of seeing the Marfa Lights. He recalled how on one occasion he was navigating Nopal Road—a ranch track that goes out on to Mitchell Flat from a position on US 90, fairly close to the viewing platform—when he saw an intense blue light, oval in shape, that came ever closer until it was no more than 50 yards (45 m) away. He recounted how he had strained his

neck in order to observe the object as it passed right across his field of vision at a high angle before being lost from view towards the east.

Paul Graybeal's sighting reminded me of the oval blue light that the family from Aveley in Essex had seen from their car just before they encountered a bank of luminous green mist that was stretched out across the road. It was the last thing they remembered before finding that three hours were now missing from their lives. The initial light they had seen could easily have passed for one of the Marfa Lights, raising the question of whether or not what was seen here might also be able to cause missing time episodes.

It Seemed to Possess Intelligence!

It was on the same ranch track that in 1973 geologists Pat Kenney and Elwood Wright witnessed the Marfa Lights at close quarters. On the evening of March 19 they had been monitoring the area from the viewpoint out on US 90. Here they had watched as mysterious lights swung in an arc "like a rocker on a rocking chair," one even completing an entire loop low in the sky.[2] "They appeared to be playing," was one observation made about the lights' curious actions.

In an attempt to get closer to the strange lights, Kenney and Wright had taken the ranch road and headed out to Mitchell Flat.[3] Finding a suitable spot, they brought their vehicle to a halt and just waited. The next thing they knew three range horses in a field nearby became noticeably agitated as the geologists now saw two lights close to the ground that were moving fairly rapidly from southwest to northeast. The first light slowed down as it crossed the road no more than 330 yards (300 m) in front of them, and just three to four feet (a metre or so) off the ground. It then continued towards the east where it met and merged with a third light that was brighter and seemed to be off in the direction of an abandoned aircraft hanger on the site of the former army airfield.

The second light looked like it was going to cross the road in a similar manner, although at a slower pace than the first one, so Kenney and Wright

had the idea that they would drive towards it with the car headlights extinguished. Yet as they did so, the light veered away toward the north, and by the time they reached the spot where the first light had crossed the track, its partner was now doing the same some 200 feet (60 m) further along the road. It seemed to be very close to the ground, and as the light reached the middle of the track, it stopped and proceeded to hang there motionless in the air, as if mocking the geologists.

This was an eerie moment, for both geologists gained the distinct impression that the light "knew exactly where they were and that it was just daring them to chase it," as if it "seemed to possess intelligence!"[4] Yet as it remained there, stationary in the air, the orb began to lose some of its glow, something likened to the gradual dimming of a household light bulb. With their vehicle at a halt, the geologists now waited for the light to continue its journey, which it did, moving off to the east. Here it joined other lights, which all then vanished together. Apparently, the second light, when at its closest point, appeared to be "about half the size of a basketball."[5]

Pat Kenney later explained to a news reporter that the light they had seen come to a halt over the road "had intelligence, definitely," with Elwood Wright adding that "I really and truly don't have any idea what it was. It kind of looked like it was playing with us. It was a heck of a lot smarter than we were."[6]

A Sense That It Knew

And there have been even closer sightings of the Marfa Lights. In 1994 Lydia Granado and her family spent an evening at the view point looking out for mystery lights, and after about three hours of watching, they gave up and started the journey back down the now deserted US 90 towards Marfa. Suddenly, they saw appear behind them an intense ball of light that increased in size and seemed to be keeping pace with the car. As it closed in, they saw in front of them the headlights of an oncoming vehicle, which seemed to be on a collision course with the mysterious light.

Ogla Landrum, one of the family members in the car, said that the illuminated sphere "appeared almost to have a sense that it knew [it was about to collide] or it was frightened."[7] In response, the light very quickly shrank in size and disappeared from view, just as the oncoming vehicle started to slow down as if the driver had recognised the oncoming danger. Once again, there was a sense among the witnesses that the light responded quite deliberately to avoid a collision. Such actions on the part of UFOs are commonplace. It is for this reason that in the past, mystery lights have been interpreted as supernatural beings which, like spirits of the dead, inhabit an invisible world that co-exists with our own, but can occasionally manifest into visual form.

Of Supernatural Order

Another close encounter with the Marfa Lights occurred in 1965. William K. Thornsburg grew up in Marfa and as a teenager would often play in the vicinity of the abandoned army airfield. Having learned to drive, he became transfixed by the Marfa Lights and used to drive out on to the ranch lands south of US 90 hoping to catch a glimpse of one.

He then had an experience that would change his life forever. Out on the airfield's eastern perimeter one night he witnessed a very large, multi-coloured sphere that came to a halt in the air some 50 yards (45 metres) in front of him. Unexpectedly, it disgorged a number of smaller light spheres that moved away with apparent purpose and pattern. Thornsburg then watched mesmerised as the lights came back together to form a single object once more.

The whole sighting deeply altered the teenager's perception of the Marfa Lights mystery. It was something he attempted to express in a book he wrote about the incident and its impact on his life:

> This unprecedented experience was not at all what I had anticipated. In fact, I feared for the first time that something was amiss; something most frightful had

> indeed stirred my spirit. I had read individual accounts on the Marfa Lights and had spoken with area residents, but no one had ever communicated to me the slightest hint that these mystery lights could be of supernatural order.[8]

By "supernatural order" he means sentient in their actions and behaviour. The Apache believed the mystery lights to be "whispering spirits," and in Thornsburg's opinion "these settlers of time past were not far from the truth."[9] The impression one gets from this very personal account is that prior to his pivotal encounter, Thornburg saw the Marfa Lights as simply a curiosity, but what he saw that fateful night convinced him that these glowing spheres were living entities of supernatural origin.

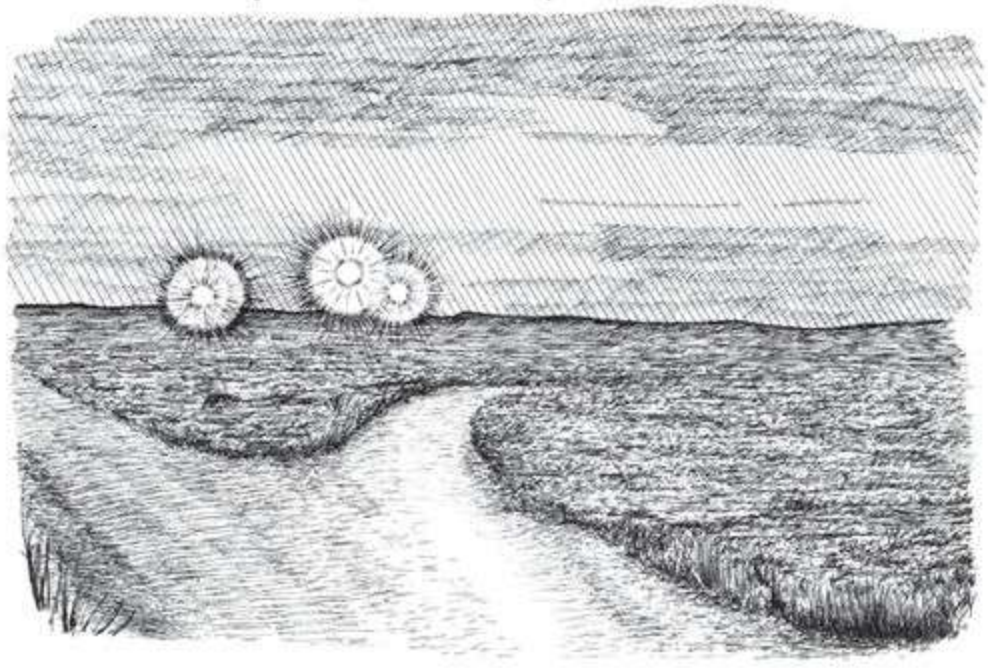
Thornsburg went on to have a distinguished career as a helicopter pilot in the US Navy and Coast Guard. His book claims that he later learned from a military colleague stationed at the Marfa Army Airfield that the USAAF classified the Marfa Lights as "category three" UFOs, their term for "spheres of many colours."[10] During World War II, he says, the objects were classed as "foo-fighters," the name given to mystery lights seen following or engaging allied aircraft on various occasions.

According to Thornsburg's contact, a man named Fritz Kahl— who subsequently became the manager of Marfa's community airport after the Air Force departed— "the lights would come up right out of the ground, [and] fly with the bombers,"[11] adding that: "Contrary to all I have read on the Marfa Lights, these mystery lights were not exclusively, nocturnal entities."[12] Thornsburg concluded his testimony by admitting that: "Whatever these mystery lights are, they do exhibit an intellectual aura that cannot be explained."[13] In other words, he sensed that they were far more than simple mystery lights manifesting without purpose or meaning.

Lights Galore

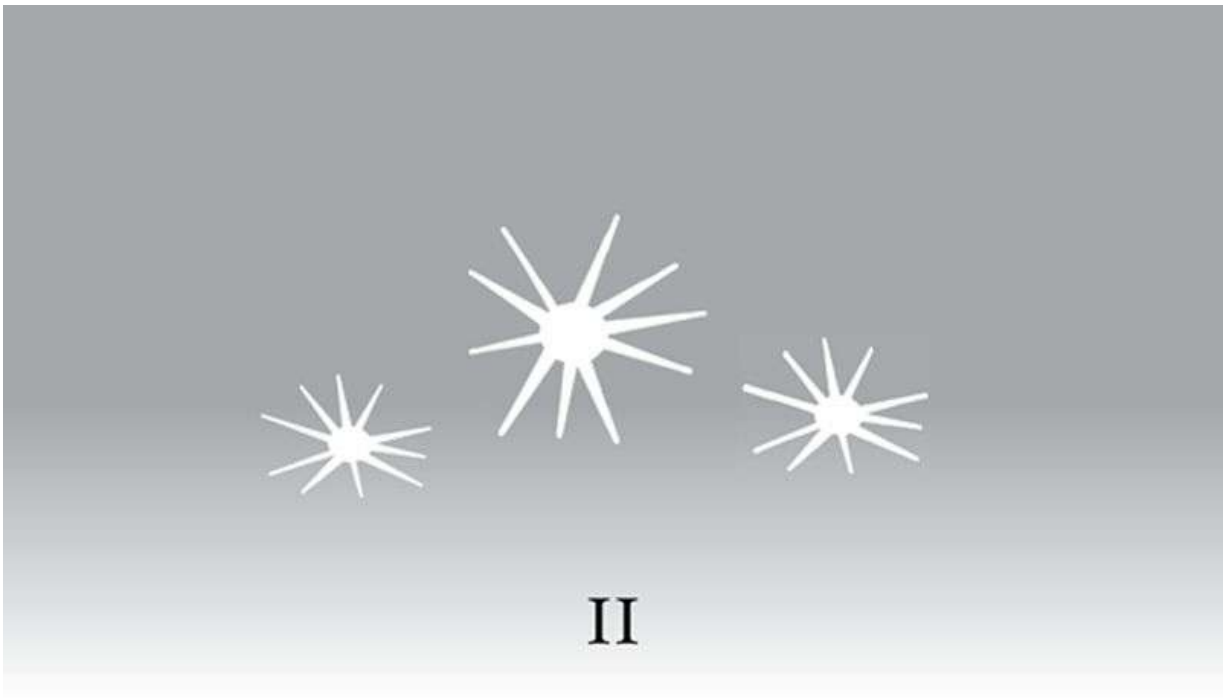
Our party wanted to see and experience something similar, so that evening around twilight, we ventured out to the Marfa Lights view point, where I was amazed to find that we were not alone. In fact, there were at least a dozen or so people gathered in small groups, and as the evening progressed and the night grew darker, more and more people arrived. Everyone saw mysterious lights, lots of them—tiny specs on distant hills in white, orange, and red, and some of them were truly impressive. However, in the sober light of day, it became clear that all anyone had witnessed were the headlights of vehicles on a distant highway. True Marfa Lights were to be seen not in the southwest, where our eyes had been focused for the majority of the night, but to the south and the southeast in particular.

ii. Artist's impression of mysterious lights rising at Marfa, Texas. Sightings like this have been recorded for generations, and still occur today.



After having had enough of listening to people whoop and get excited about any and every light they saw on the horizon, our party left the view point and took the ranch road out to Mitchell Flat. Here gem shop owner Paul Graybeal and geologists Pat Kenney and Elwood Wright had encountered mystery lights at close quarters. We wanted to get closer to the phenomenon, and taking this track was our best hope of doing just that. Again flickering lights were seen off in the distance, but nothing more than that. We then gave up, which was a shame, as I really wanted to stay there

and take in the atmosphere, and perhaps see a real mystery light. But it was not to be, leaving me yearning for another opportunity to come into contact with this extraordinary phenomenon, which remains a genuine mystery that no one has been able to suitably explain, not yet at least.



II

Plasma is the Key

THE NEXT MORNING our party ventured into a store called the Apache Trading Post, situated on US 90 between Alpine and Marfa. In addition to the usual Native American arts and crafts, the store sold a considerable amount of Marfa Lights memorabilia. There was, admittedly, the occasional alien Grey item on display, but the official Marfa Lights T-shirts, mugs, towels, etc., bore images of multi-coloured spheres, rising against a darkened background. This to me was in complete contrast to the tacky trash on display in Roswell. Here, mercifully, in Marfa, the mystery lights were not automatically considered alien hardware.

At the rear of the Apache Trading Post is a theatre room in which the visitor can watch any number of old TV documentaries featuring the Marfa Lights. We sat down to watch one, which turned out to be an episode of the popular TV series "Sightings." It provided a background to the Marfa Lights mystery and introduced the work of Professor Yoshi-Hiko Ohtsuki of the Department of Physics at Waseda University, Tokyo, who had come to

Marfa to study the phenomenon firsthand. He has been pursuing a scientific explanation to both UFOs and mystery lights for the past twenty-five years, and using a combination of microwaves and electrical discharges, he has been able to create a substance known as plasma, which comes together to form balls of light that might well be distant cousins of the mystery lights seen out in the landscape.

iii. Nineteenth century illustration of ball lightning making a dramatic entry into a house.

Misusing Your Microwave

A more simple experiment to create plasma lights can be done using a domestic microwave oven. Just place inside it a lighted candle covered by a glass jar, elevated slightly so that air is allowed to flow freely, and then turn on the microwave. After a few seconds the candle flame bursts into life to become a rather unnerving ball of plasma that rolls to the top of the jar, and generally stays there. Left on too long, the intense heat of the plasma will melt both the glass jar and the metallic roof of the microwave, which won't make you a popular person if the appliance is shared with others!

Why does this happen? Because as the microwaves excite the flame electrons (sub-atomic particles carrying negative charges) are torn away from air particles, leaving their atoms as positively-charged ions (i.e., atoms that now have more protons than electrons, the two normally being quite balanced in number). As the freed-up electrons now move energetically around they create visible light. Some electrons crash into other air particles, causing them to release more electrons, changing them into positive ions and creating even more light. This whole ionizing process, known as ionisation, just continues and expands until you get a glowing plasma, held together by electrostatic charges and self-generated magnetic fields.

Plasmas, which are in essence simply seas of free electrons and positively charged ions (usually formed from gas, vapour, or air particles), can easily be sustained under such conditions (well, until the oven melts), but outside a microwave such lights dissipate fairly quickly. Despite this, Professor Ohtsuki has been able to produce plasma spheres that are no different than what is known as ball lightning: a strange phenomenon usually, although not always, associated with thunderstorms that can go through walls, enter inside aircraft, cause damage, burn victims, and generally hang around for several minutes. How such phenomena is produced or sustained for so long remains an enigma to science.

Professor Ohtsuki, quite rightly, has cause to associate ball lightning with the mystery lights that appear with regularity at locations such as Marfa. He believes that understanding how plasmoids, the scientific name for buoyant plasmas (i.e., plasma balls), might be formed could provide answers regarding the nature of the UFO. Ohtsuki and his colleagues ask their contemporaries to "pay more attention to where high-power electro-magnetic waves exist to see ball lightning,"[1] in other words, examine where these lights appear as there might well be something special about such locations.

The Sceptic's View

That plasma might help explain the nature of UFOs is certainly nothing new. It was first proposed in the 1960s by journalist and flying saucer sceptic Philip J. Klass (1919-2005) who, with a background in electrical engineering, came to believe that what people interpreted as nuts and bolts spacecraft were in fact manifestations of plasma.[2] He proposed that highly charged plasmas might account for mechanical failures reported in connection with aeroplanes and vehicles that had come too close to UFOs. These were interesting ideas, but his outspoken scepticism of all other flying saucer research taking place at the time, along with his apparent character assassination of certain high profile ufologists, did little to bring out the merits of his theories. Indeed, if anything it helped alienate the idea that plasma might explain the nature of UFOs.

Klass' opinions were, however, vindicated, most noticeably by British physicist and meteorologist Dr Terence Meaden, the editor of the *Journal of Meteorology*. For many years he championed the idea that what he called "plasma vortices" produced buoyant light forms that many might identify as UFOs.[3] He too pointed out that some of the reported strange effects on vehicles and human beings when in the close proximity to UFOs might be explained by the effects of plasma as an electrical source of energy. Yet Meaden was to get nowhere with his scientific ideas. He was ridiculed and ignored to such a degree that he gave up his research on plasma and turned his attentions to examining the art and symbolism of our prehistoric ancestors, a much less treacherous occupation.

All this is a shame, for a great many of the more exotic light forms seen in our skies might easily be explained in terms of plasma constructs, either generated in the upper atmosphere or by the earth itself. Certainly, this was the conclusion of Project Hessdalen, which takes its name from the remote valley in Norway where literally hundreds of sightings of strange lights were being reported each year.[4]

The project was set up in 1984 with the co-operation of UFO groups from Norway, Sweden, and Finland, and the results in the first year alone were astounding. Some 188 sightings were made of unidentified luminosities; many photographs were taken; and ever since that time,

mysterious lights have continued to appear at this locality, which is to this day being monitored by international scientific teams.

According to Jan S. Krogh of the Norwegian Institute of Scientific Research and Enlightenment: "The atmospheric conditions in Hessdalen were precisely those needed to create the identified phenomena, i.e. Atmospheric Plasma Balls ... Radar echoes of lights over Hessdalen can also be identified as a strong concentration of Ionized gas, i.e. Plasma."[5]

There were many aspects of the Hessdalen phenomenon that went beyond the simple solution that everything seen was plasma in nature, but the general conclusion was that plasma might help identify the energy source behind at least some of the objects being witnessed there on so many occasions.

Project Condign

Most significant of all in the case of plasma being involved in UFO production is that in 1997 Britain's Ministry of Defence (MoD) initiated a major scientific project—codenamed Condign—to fully assess the nature of UAPs ("unidentified atmospheric phenomena") and any possible threat they might pose to national security. The team looked at no less than 3,000 cases reported to the MoD between 1987 and 1997. The final tome, completed in 2000, was 465 pages in length and gained its public release as part of the Freedom of Information Act in 2006.

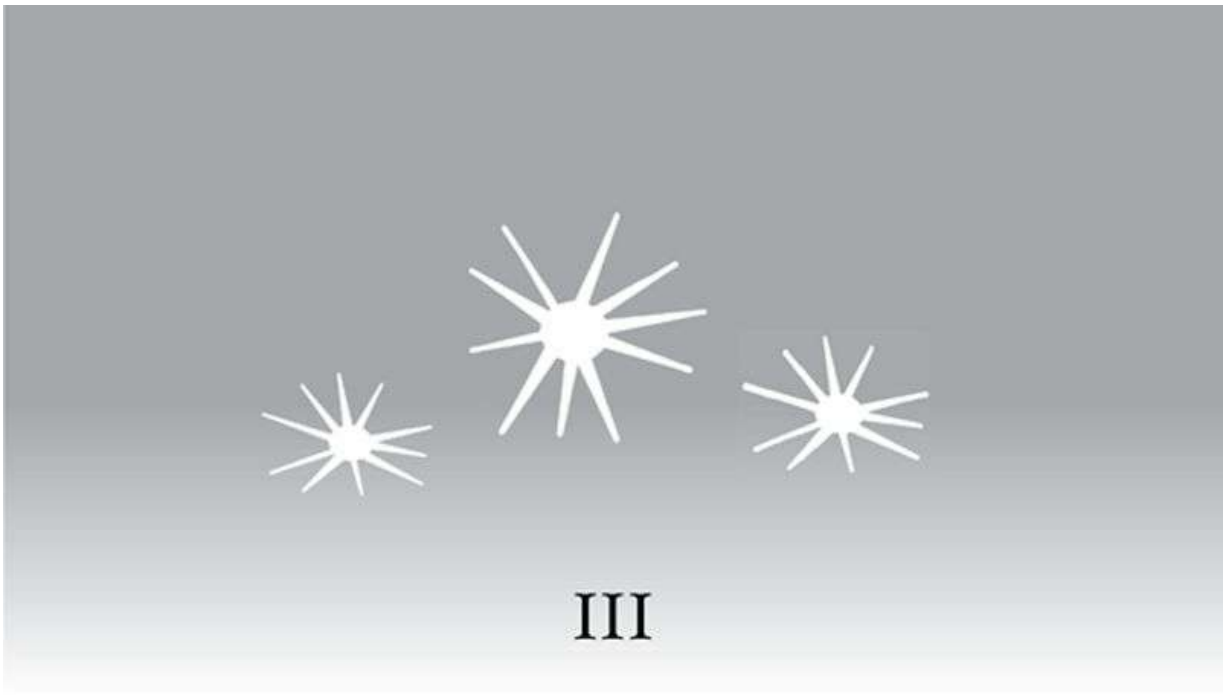
Condign's conclusions were that UAPs pose no obvious threat to national security. However, in their opinion they were anomalous in nature and quite possibly buoyant plasmas, i.e., sustained plasma constructs. What they termed "dusty plasmas," i.e., plasmas containing a high level of dust microparticles, were, they suggested, the most likely type to show up on radar due to their density. Condign even acknowledged that the energetic nature of manifesting plasmoids might pose a problem to aircraft and helicopters during take-off and landings, due to their strong electromagnetic fields, which they, like Klass and Meaden before them, theorised were

responsible also for the physiological and psychological effects occasionally reported by witnesses who came too close to UAPs.[6]

Similar ideas regarding the effects of UFOs on the human bodily system have been voiced by Dr. Michael Persinger, a Canadian neuro-psychologist, and his colleague, Gyslaine Lafrenière.[7] They propose that a spinning column of ionized air, described by them as a "space-time transient," can be produced by tectonic stress below ground level and then released into the air. Ionisation in the atmosphere would enable these space-time transients, i.e., UFOs, to attain luminescent form as aerial plasmas.

Like the British MoD, Persinger and Lafrenière argue that those who come too close to space-time transients experience varying degrees of physiological and psychological effects. These might include tingling sensations, hair standing on end, headaches, acute nausea, eye problems, skin tanning, and if near enough, visionary experiences and hallucinations, all of which have been reported by UFO close-encounter witnesses. The same energy fields associated with buoyant plasmas can also account for the innumerable reports of car engines and/or electrics cutting out when in the proximity of a UFO. This is exactly what might be expected to occur when a vehicle's electrics are exposed to high levels of electromagnetic radiation.

Can all of this be put down to plasma? What exactly is plasma, and why is it so important to our understanding of mysterious light phenomena and any apparent intelligent actions behind their manifestation?



III

Born of the Earth

PLASMA HAS BEEN called the fourth state of matter—the other three, of course, being solids, liquids, and gases. In classical philosophy and medieval science, plasma (a Greek word meaning "things that move") was most probably expressed in the element of fire, with the three remaining states of matter being, in order, earth, water, and air. Yet plasma can also be seen as the so-called "fifth element," the Greek aether or ether, known also as Quintessence. This was considered to fill the universe beyond the terrestrial sphere, and exist as a form of pure energy, a celestial fire, which like lightning penetrated matter, bringing forth animation and manifestation. No better way could be used to describe plasma for, as we shall see, it might well be important to understanding the very essence of life itself—not just carbon-based life, but other forms of life as well.

Plasma, in the form of energetic light emissions caused by highly excited seas of electrons, is found in everything from plasma TVs and fluorescent lights to lightning bolts, the aurora borealis or Northern Lights,

and even the light of the sun, which is essentially a great ball of plasma, celestial fire in its most obvious form. Out in space almost everything is plasma—the cores of stars, the debris from nebulae, star fields, and all the cosmic material sucked into black holes. Beyond this is the fact that a substance called quark-gluon plasma was one of the first things created after the Big Bang, even before the existence of physical matter, which takes up just a tiny percentage of the universe. Some science writers have even been moved to suggest that invisible forms of plasma are behind dark matter and dark energy, which might well fill the void of space.[1] Out in the universe, it seems, plasma is not the fourth state of matter at all, but the *primary* state of virtually all energy and information.

Since plasma is one of the most fundamental and dynamic components of the physical universe, it should come as no surprise that it may have some connection with the manifestation of mysterious light forms, e.g., UFOs. Yet what exactly is this connection? Professor Ohtsuki suspects that plasma is behind not just the creation of ball lightning but also a phenomenon called earthquake lights—outbursts of light, seen as horizonal glows, plumes of light rising into the air, and even aerial light manifestations. These are all known to have been generated around the time of earthquakes, such as those that occurred in Kolbe, Japan, in 1995, northeastern Peru in 1997,[2] and in southeast Asia at the time of the tsunami in 2004. Indeed, in the days leading up to this terrible natural disaster, there was a dramatic rise in credible UFO sightings around the Indian Ocean.More recently, it was reported that mysterious lights were seen in the air prior to the devastating Tohoku earthquake and tsunami that shook Japan on March 11, 2011.[3]

UFO Hotspots

What Professor Ohtsuki speculates is that the strange lights, or UFOs, that manifest in the atmosphere are not just the bigger brothers of ball lightning and earthquake lights, but are also intimately related to specific locations where they will reappear time and time again, due most probably

to local geology, as well as other environmental and meteorological factors. Such places would include Marfa in Texas, Hessdalen in Norway, and many other similar light-producing areas around the world. These I shall refer to as UFO hotspots, although other names that have been used over the years include "window areas," "ufocals," and "emanic areas," i.e., areas of electromagnetic anomalies.

It is extremely possible that activity in active tectonic zones might aid the manifestation of light discharges and other more sustained light forms. This would probably include seismic activity (tension along faults leading to earthquakes) and tectonic stress (the slow collision or movement of continent-sized plates).

One process that has been proposed as a possible cause of light manifestations is piezoelectricity—the deformation of a rock's crystalline structure through seismic activity. Another is triboelectricity, caused when abutting rock strata move against one another to produce friction, something that can be demonstrated quite easily by rapidly rubbing together two pieces of quartz. The friction causes a photon light display known as triboluminescence.

With both piezoelectricity and triboelectricity, electrons are released within the earth's bedrock. These then move from a higher to a lower potential, and in so doing release energy in the form of photons, wave-particles of light. Eventually, the electron flow finds somewhere to escape into the open air, most obviously in the area of geological faults. Water sources, such as springs, might also act as places of discharge, as might caves, which are very often caused by the actions of water as its follows fault lines and fractures within rock strata.

Once the freed-up electrons are released into the atmosphere, they collide with air particles forcing them to release electrons. These electrons then fly about, releasing light and crashing into more air particles. Very gradually the whole process manifests as either a momentary discharge of light or a more sustained plasma, the basis of our proposed mystery light forms. Yet unlike ball lightning which only lasts a few minutes at the most, these plasmoids are able to sustain their existence for substantial periods of

time, sometimes even hours (as has been the case at Hessdalen[4]). As all this is taking place, the collision of particles, along with their containment within self-produced magnetic fields, causes the production of electromagnetic radiation across a broad band of frequencies. It is these energy fields, which radiate out from the object in all directions, that are almost certainly responsible for the electrical and mechanical effects reported by close-encounter witnesses, especially in association with vehicles and electrical apparatus. These same energy fields are also most likely behind the assortment of physiological and psychological effects reported all too often by those who get too close to these bizarre light forms.

Rock Crushing Experiments

These basic ideas regarding the relationship between geology and light production were first tested in 1981 by Dr. Brian Brady of the US Bureau of Mines in Denver, Colorado. At the suggestion of Canadian neuro-psychologist Dr. Michael Persinger, he used a rock crusher to compress and fracture quartz-bearing granite in a darkened environment, the whole thing being filmed in slow motion. The resulting footage showed that just moments before the rock splintered, tiny balls of light were produced, which spun out into the surrounding environment. It was proposed that these glowing spheres were in fact microscopic versions of the strange lights witnessed either out in the landscape or up in the sky.

Brady's creation of tiny light spheres through rock crushing experiments was repeated in 1983 by earth mysteries researcher Paul Devereux, currently the editor of the peer-reviewed journal *Time & Mind*, working alongside geologist Paul McCartney and public health engineer Johnny Merron. Under the auspices of the Association for the Scientific Study of Anomalous Phenomena (ASSAP), they used an industrial rock crusher, placing within its jaws cylindrical cores of Cornish granite. A trial run, when no cameras were in operation, produced a globe of light that was seen momentarily to spiral around the core in a heliacal fashion. A second

attempt produced a tiny ball of light that, although seen only as a brief flash of activity, was caught on camera as a time-lapse image. This shows an orange light source emerging from the core and zigzagging before disappearing into nothing (see Plate 7 for an image of a plasma created by the Max Planck Institute).

In books such as *Earth Lights* (1982) and *Earth Lights Revelation* (1989), Devereux and his co-authors have ably demonstrated a strong correlation between geologically-active zones and reported UFO hotspots, leading to the overwhelming conclusion that what he refers to as "earth lights," i.e., UFOs, are produced through stresses and strains in the underlying bedrock of a location.[5]

Marfa Light Solutions

Could any of these theories be applied to the Marfa Lights? The Chinati Mountains to the southwest of Marfa's famous viewpoint contain many faults, fractures, and intrusions, while its foothills have in the past been rich sources of silver ore. On top of this, mercury (quicksilver) mines were once operated by the Marfa and Mariposa Company in the Terlingua area of Big Bend, some 70 miles (110 km) south of Alpine.

Long-term research into the nature of the Marfa Lights supports the conclusion that there is some integral link with the area's inherent geology. Former NASA aerospace engineer James Bunnell, author of *Hunting Marfa Lights* (2009), has for 20 years been monitoring and recording sightings of the mystery lights, using sophisticated multi-frequency video equipment, which is triangulated and switched on automatically at night. He concludes that genuine Marfa Lights bear unique spectral signatures, which appear to fall into two distinct categories. On the one hand they seem to be buoyant plasmas, while on the other they reflect some kind of chemical oxidation. In other words, they are burning off something combustible and are quite literally orbs of fire.[6] But what would they be burning? Bunnell suggests hydrocarbons—natural gas and deep oil deposits—that reach the surface:

> Mitchell Flat is a region with geological faults and those fault cracks may provide escape routes for hydrocarbons trapped beneath the surface. There may also be other sources of fuel in Mitchell Flat, given the uniqueness of its geological character.[7]

Bunnell reports that Marfa Lights have been known to drop material that has the appearance of molten metal, and on one occasion, some witnesses who saw this happen rushed to the spot and found tiny specks of an illuminated substance on the ground. This they were able to poke with their fingers, causing it to be transferred, still in a glowing state, onto their skin.[8] These are interesting observations, although the reported sentient nature of the Marfa Lights suggests that we might be looking for more than a simple materialistic explanation of their continued manifestation.

Conjuring the Lights

Professor Ohtsuki came to Marfa not just to monitor the town's mysterious lights, but also to try and coax them into visible appearance. To achieve this he brought along a Shinto priest, native to his home country of Japan. As a shaman, able to make the link between this world and the next, this person believed it possible that he could quite literally conjure the lights into manifestation, like the raising of some spirit or demon.

Such sentiments are real, for they acknowledge the fact that mystery lights, which appear at places such as Marfa in Texas and Hessdalen in Norway are not simply plasma balls, but also possess a sentience of their own.

During Project Hessdalen, one of the greatest sky-watches of all time, there were unprecedented examples of what Paul Devereux refers to as "earth light consciousness," i.e., acts of sentience reported in association with the appearance of mystery lights. On many occasions the lights have appeared to play with the observers during their long nighttime vigils in sub-zero temperatures. On February 12, 1984, for instance, a slow moving light, flashing rhythmically, was observed making its passage across the night sky. One member of the team used a laser pointer to pick out the light,

and instantly it changed its flashing sequence. When the laser was turned off, the light returned to its original rhythmic pattern. The experiment was repeated four times in all, and on each occasion the light reacted in the same way.[9]

Project Hessdalen director Leif Havik spoke of the playful character of the lights. One night in February 1984, a small red globe unexpectedly whizzed around his feet just as he emerged from the caravan HQ.[10] He also found that observers would invariably see unidentified lights when they were caught off-guard, usually with their cameras out of reach. It was for this reason that Havik gave up taking a camera around with him, since he knew that this would elicit a better response from the phenomenon.[11] It almost seemed as if the lights were teasing the investigators at Hessdalen, while on occasions they would cluster into recognisable earthly symbolism,[12] in a manner that expressed the vision of the flying saucer conceived of by the Swiss psychiatrist, influential thinker, and founder of analytical psychology, Carl Jung (1875-1961). In 1959 he wrote that if "the round shining objects that appear in the sky be regarded as visions, we can hardly avoid interpreting them as archetypal images."[13] He suggested that they should be "involuntary, automatic projections based on instinct," little different to any other "psychic manifestations or symptoms."[14]

In other words, the appearance of such objects forms part of an integrated whole that includes human consciousness, and reflects exactly what people expect to see of them, just in the same manner that visions of the Virgin Mary, Jesus Christ, or heavenly angels reflect archetypal conceptions of what we might expect to see under such circumstances. None of this means that UFOs are not real, only that psychic perception encourages, enhances even, our connection with the sentient nature of the phenomenon. Jung's approach to UFOs was a subject explored more fully by Dr. Greg Little in his books *The Archetype Experience* (1984)[15] and *Grand Illusions* (1994).[16]

Psychic Interaction

Greg's ideas regarding a psychic interaction with UFOs lean firmly in the favour of plasma being a key element in understanding what is going on. For him, there is a clear intelligence involved with the manifestation of strange light forms, which are able to induce spiritual phenomena, something that Dr. Michael Persinger has found difficult to accept. The Canadian neuropsychologist believes that psychic experiences triggered by UFOs are simply the result of electromagnetic fields stimulating areas of brain activity. In order to support this view, Persinger has conducted experiments on hundreds of test subjects where they are wired up to a helmet that stimulates similar electromagnetic effects to those thought to be associated with manifesting light forms. This process usually results in notable psychic experiences and even perceived contact with alien entities.[17]

"Persinger doesn't believe that it's a spiritual realm he's tapping," Greg told respected UFO writer Brent Raynes. "I think it *is* a spiritual realm."

"The plasma-induced EM-brain interaction [as propounded by Persinger] fits this evidence perfectly. This could be the entire explanation of ufology and other paranormal sciences were it not for a few additional confounding facts and observations. These facts and observations tell us that the plasmas and geomagnetic energies frequently assume an intelligent form and shape, and display an interactive intelligence with their observers."[18]

As evidence of these surmises, Greg cites the work of Missouri scientist Dr. Harley Rutledge. Between 1973 and 1980 Rutledge worked with a team of scientific researchers investigating and observing UFO activity in southeastern Missouri, where a large number of sightings were being made on a regular basis. "Rutledge, a physicist, strongly asserted that at least some of the reports were caused by manifestations of plasma. But oddly he reported that the plasma manifestations often interacted with the observers and him personally."[19]

"As the project began to wind down, Rutledge noted in later interviews that some balls of plasma, 2-6 inches (5-15 cm) in diameter, would actually

follow him around and even appear inside buildings." Greg adds that this type of interaction corresponds well with the observations of the late great ufologist and cryptozoologist John Keel, who wrote that "these phenomena can oftentimes begin to interact with those who start out to investigate such events."[20]

Guiding Lights

Some of the best and most compelling examples of plasma lights interacting with human kind are those cases where the objects in question appear out of nowhere to help people in distress. These guiding light stories are scattered throughout British folklore, and are worth citing, as all too often, mysterious lights are accused of luring the weary traveller *into* the quagmire, like some mischievous demon or impish fiend, a fact which in the past led them to be seen as something of the devil and not of God.

Folklorist Sabine Baring-Gould provided a perfect example of a guiding light story in his *A Book of Dartmoor,* published in 1900. He tells how a miner of Dartmoor, a vast moorland area of Devon, crossed the moors one Sunday night having visited his sick brother in the village of Cornwood. As he headed back to the mine at Whiteworks, the night drew in and he became lost and entangled in the mire. Unable to go forward or return from whence he'd come, the man became distressed and started to pray.

It was then that "all at once" a light came into view and moved towards the miner. He saw that it was a Will-o'-the-Wisp, a brilliant light, that was usually said to lure men into dangerous places. Yet being a strong Christian, he was sure that the light had come in answer to his prayers, so he placed his trust in its presence and followed its course. "He was conducted over ground fairly firm, though miry, till he reached heather and a sound footing, whereupon the flame vanished. Thanking God, he pursued his way, taking his direction by the stars, and reached his destination in safety."[21]

Baring-Gould went on to quote a folk song concerning another example of a guiding light, this time from Yorkshire. It includes the following lines:

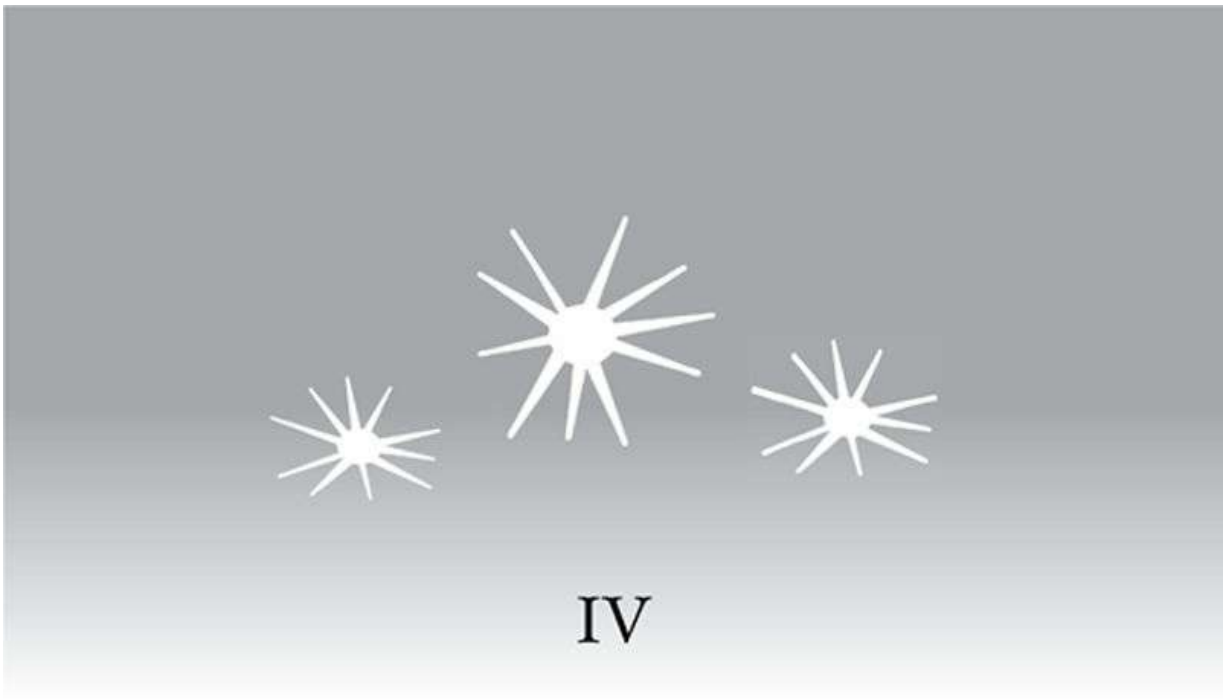
> As I trudged on at ten at night
> My way to fair York city,
> I saw before a lantern light
> Borne by a damsel pretty.
> I her accos't, "My way I've lost,
> Your lantern let me carry!
> Then through the land, both hand in hand,
> We'll travel. Prithee tarry."
>
> She trippd along, so nimble she,
> The lantern still a-swinging,
> And "Follow, follow, follow me!"
> ... She sped along, I in the lurch,
> A lost and panting stranger,
> Till, lo! I found me at the Church,
> She's led me out of danger.[22]

The damsel in this tale is a euphemism for the sentience of the strange lantern, often thought to have been held by a spectral figure, some of them female such as Joan-in-the-Wad (Somerset, Cornwall), Jenny Burntail (Warwickshire, Leicestershire) and Kitty Candlestick (Wiltshire).[23]

Other examples of guiding light stories exist (one of which is cited in the section on Avebury), while Earth mysteries researcher Nigel Mortimer came across a modern-day case in which a mysterious light led three mountaineers to safety near a well-known haunt of the fairies called White Wells on Ilkley Moor in West Yorkshire.[24]

How can manifesting light sources and more obvious aeroforms of probable plasma manufacture display clear signs of intelligence, and interact with human kind in this manner? The answer is that today we have

compelling evidence that inorganic life can and does exist within plasma environments, both on Earth and out in the universe.



IV

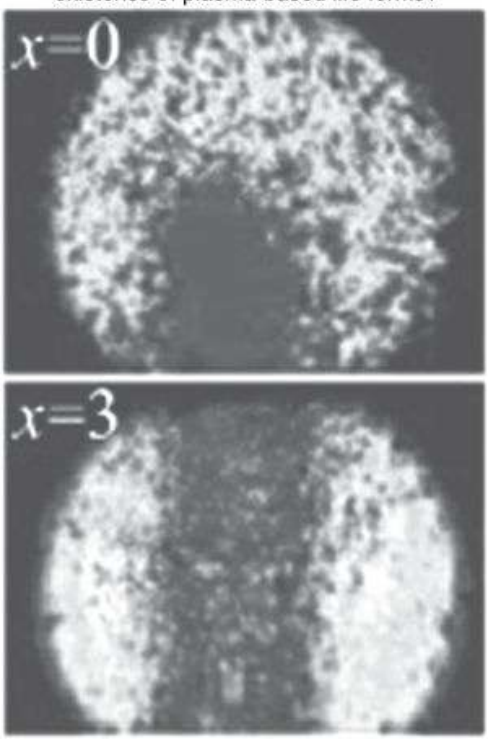
Plasmogenesis

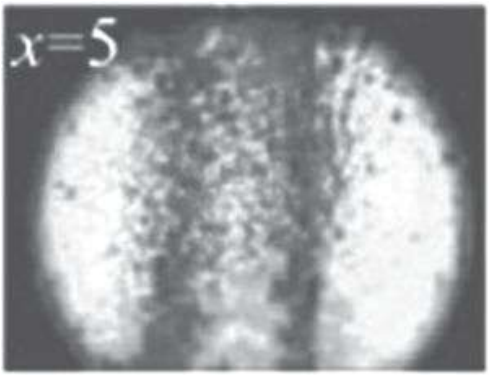
EMINENT SCIENTIST VADIM N. Tsytovich of the General Physics Institute at the Russian Academy of Science in Moscow— working alongside colleagues from the Max Planck Institute for Extraterrestrial Physics in Garching, Germany, and the University of Sydney, Australia— has determined that under certain conditions dust micro-particles can combine and self-organise into complex heliacal strands very reminiscent of DNA proteins.

In addition to this, Tsytovich has found that these elaborate dust mechanisms are able to divide and replicate in order to make copies of themselves. They can also interact with other strands or induce alterations in those strands closest to them, and in so doing create more complex crystal structures that have the ability to evolve—a process in which the strongest strands survive and the weaker ones perish or break down. This is extremely reminiscent of how biological life forms come into being and sustain themselves.

Yet there is one highly significant point about these discoveries that is crucial to our understanding of mysterious light phenomena and UFO intelligences—this self-organization of dust micro-particles occurs *only ina plasma environment*. Here they are dynamically controlled by plasma fluxes, and bound by electrostatic charges and magnetic fields to become geometrically stable structures, a kind of "living creature" that Tsytovich describes as a "plasma crystal," possessing "memory marks."[1] These enable their transformation into "spherical grain crystals" and "cylindrical crystals," which evolve into heliacal strings, very much like the double helix structure of DNA.

iv. Photo of the helix structure identified as existing within plasma environments. Is this evidence for the existence of plasma-based life forms?





It is important to point out that microscopic dust is introduced to these plasma experiments so that scientists can better study what's going on, for even without the dust, seas of free electrons and positive ions are doing exactly the same thing invisibly. In other words, the rigid crystal and heliacal structures are formed within the plasma even without the addition of simple dust.

The staggering results of these experiments has persuaded Tsytovich to predict "the possible existence of large plasma poly-crystals in space— a new state of matter which is unexplored so far." This is an incredibly bold statement with far reaching implications.

Stellar Life

Stellar light from stars, nebula, and supernovae is in the main plasma in nature. Collapsed or compact stars, such as neutron stars, are almost entirely made of plasma, while the so-called accretion rings that surround them are plasma also, as are their unimaginable bipolar jets, ejected out along the line of their magnetic poles at close to the speed of light. As I have proposed elsewhere,[2] there is a strong likelihood that deep space objects—neutron stars in particular—could harbour forms of plasma life, or are conscious, living entities in their own right. Such speculations might not be as strange as they seem, for Tsytovich and his colleagues propose that:

> These [plasma crystal] structures can have all [the] necessary features to form "inorganic life." This should be taken into account for [the] formulation of a new

> SETI-like program based not only on astrophysical observations but also on planned new laboratory experiments, including those on the ISS [International Space Station]. In the case of the success of such a program one should be faced with the possibility of resolving the low rate of evolution of organic life by investigating the possibility that the inorganic life "invents" the organic life.[3]

Not only is Tsytovich saying that we should set up a SETI (Search for Extraterrestrial Intelligence) style initiative to begin scanning deep space objects for telltale signs of plasma-based life, but he also sees enough evidence to consider the possibility that these heliacal structures caused the sudden, and seemingly inexplicable, genesis of carbon-based life on this planet through a type of plasmogenesis. It is an incredible concept. Although, strangely, it is one that is not really new, for the possible relationship between plasma physics and the origins of life is something that physicists have been aware of for a very long time indeed.

Bohm's Plasmons

It was David Bohm (1917-1992), the brilliant theoretical physicist and pioneer of quantum reality, who first noted that when electrons are introduced into a plasma environment, they cease to act individually and begin working together as part of a larger and interconnected whole.[4] The more electrons that are introduced to the plasma mix, the more they seem to assume some kind of self-organisation—behaviour that might be likened to that of a life form. This led Bohm to refer to these dynamic seas of electrons as plasmons.

In addition to working together as part of a greater whole, plasmons were found to regenerate themselves, and encase foreign bodies such as gas particles inside a boundary wall in the same manner that a biological organism surrounds foreign bodies in a living system.

These findings so impressed Bohm that he gained the notion that plasmons acted as if "alive." He was, however, not the first person to notice the similarity between plasma states and living matter. American chemist and physicist Irving Langmuir (1881-1957) actually named plasma "plasma," because it mimicked the actions of *bodily* plasma, the liquid in which blood cells are normally suspended.

Cell-like Creation

The complex process of creating organic life from simple molecules—via amino acids, primitive proteins and finally primary living cells—is thought to have taken place over thousands of millions of years. However, in 2003 *New Scientist* ran a story announcing that ground-breaking research being carried out by Erzilia Lozneanu and Mircea Sanduloviciu of Cuza University in Romania now showed that cell-like creation and replication in plasma environments occur *in a matter of microseconds*.[5]

Lozneanu and Sanduloviciu's work has important implications for research into the existence of environmental and atmospheric light forms, or UFOs, for they have been able to create cell-like plasma spheres under laboratory conditions by getting high concentrations of freed-up electrons and protons to accumulate at a positively charged electrode.

Each sphere generated has a double-layered shell—an outer shell of negatively charged electrons and an inner shell of positively charged ions, which are fed by a nucleus of gas atoms. The size and longevity of the plasma spheres are reliant on how much energy is put into the original spark. The two scientists have been able to create spheres that range in size from a few micrometres up to three centimetres (1.18 inches) in diameter.

Communicating Plasma Spheres

Lozneanu and Sanduloviciu have determined that plasma spheres can successfully replicate by splitting to become two separate entities (something constantly reported in connection with the sighting of

mysterious lights, such as those seen at Marfa and Hessdalen). They have also found that, under the right conditions, the tiny orbs can increase their size by absorbing argon atoms and splitting them into ions and electrons to replenish their outer and inner shells. More significantly, the scientists have discovered that the spheres are able to communicate information to each other by emitting electromagnetic energy, and in so doing make the atoms within other spheres vibrate at a specific frequency (reminding us of the manner in which mysterious lights, and UFOs in general, appear to generate varying levels of electromagnetic radiation).

These are remarkable findings, for Lozneanu and Sanduloviciu's plasma spheres meet all the requirements of a living cell—they grow, replicate, and communicate, suggesting that they are "alive" in every sense of the word.

The two scientists go further by proposing that gaseous plasma "cells" might well have provided the blueprint for the development of biological cells, animated in the primeval soup during an epoch when fierce electrical storms would have been the norm down here on Earth.

So if plasma life might exist out in the universe, as well as within electrical storms, surely it can be found within other plasma environments, such as those that make up exotic light forms of the sort encountered at UFO hotspots around the world. Are they the bigger brothers of the tiny plasma spheres generated in the laboratory by Lozneanu and Sanduloviciu? The answer would appear to be yes, for as the two scientists speculate such spheres could likely appear under natural conditions and on an infinitely larger scale: "A phenomenon that illustrates such a possibility is, in our opinion, the ball lightning, the occasional appearance of which proves the ability of Nature to create well localized ordered space charge configurations."[6]

There is a great difference between ball lightning and the mysterious light forms, some of them clearly sentient in nature, that have been reported worldwide for a very long time indeed. However, there seems to be no reason why the same type of sentience reported in connection with both the electron seas observed by Tsytovich, Bohm and others in plasma

environments, and the tiny plasma balls created in the laboratory by Lozneanu and Sanduloviciu, might not have evolved across billions of years and today constitute the sentience associated with mysterious light phenomena and other more structured UFOs. Indeed, whether here on Earth or out there in space, the evolution of plasma-based life may have paralleled that of the carbon-based life forms we see down here on Earth.

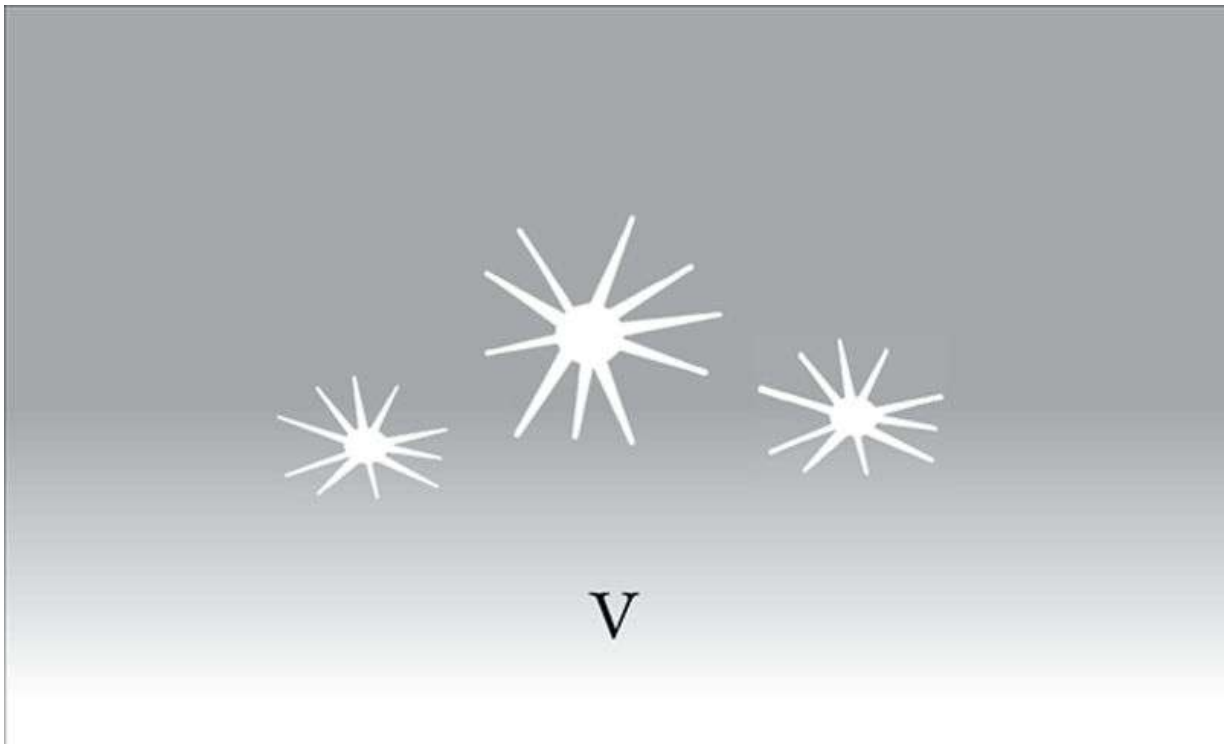
Proto-intelligence

Yet if non-corporeal life does exist within plasma environments, why has its existence not been confirmed by science before this time? To answer this we must return to the groundbreaking work of theoretical physicist David Bohm. He speculated that consciousness and order in the external world might stem from an underlying self-organisation beyond physical matter. It hinted, he felt, in the existence of a "proto-intelligence," which ensured that new evolutionary developments in the visible, tangible world were not generated in a random fashion, but were part of an integrated whole coming from a deeper, implicate, or generative, order of undivided wholeness.[7]

If plasma can contain the means for the rapid, almost instant, evolution of life, then Bohm's proto-intelligence existing within what he calls the implicate order ably provides a means for manifesting light forms to harbour some form of sentience. Either the plasmas are actually alive or they are somehow animated by an intelligence that inhabits this type of environment on a temporary basis. Such realisations will, as this book proceeds, make better sense of the UFO experience on every level, from the witnessing of strange lights in the sky to close encounters, missing time episodes, and even the more problematic abduction scenarios.

Moreover, it will become apparent that some form of communication might be possible between these light intelligences and human consciousness, something that Professor Ohtsuki's Shinto priest was attempting to prove at Marfa through the employment of age-old ceremonies and invocations preserved within the teachings of his faith.

Unfortunately, on this occasion, with a TV camera crew in tow, he did not succeed, but his actions were sound in that both the Japanese physicist and the shaman quite obviously recognised the sentient nature of the light forms under observation, and sought to make direct contact with them, a process that is essential if we are to fully comprehend the absolute nature of the UFO.



V

The light of Stars

AFTER A MORNING spent in Marfa, our party took US Route 90 back to Alpine, and noticed a sign board welcoming visitors to the Luz de Estrella winery, located just south of the highway on a remote track, not far from the Marfa Lights view point and ranch road out to Mitchell Flat. Having made the decision to visit the winery, our vehicle climbed a gentle incline and came to a halt within sight of an old ranch house. As I stepped into the hot desert heat, and walked across to the entrance, countless crickets and other large insects jumped or scampered out of the way.

We were greeted by the manager, Phyllis Dunham, who invited us into the bar area and went about selecting a few bottles of the establishment's finest bottled produce. I was quite happy to do a bit of wine tasting at this early hour, but our greater purpose here was to inquire as to whether anyone at the winery had ever witnessed the Marfa Lights. Phyllis' response was almost blasé, as she confirmed that they were often seen by staff and visitors alike. Phyllis even related how on one occasion a large light had

come right across to where she was driving on US 90, illuminating the ground beneath it.

Playing Games

Another story she told us was quite extraordinary. The movie "No Country for Old Men," starring Tommy Lee Jones, was filmed in Marfa (it was released in 2007). Some of the production team took time out from their busy schedule to visit the winery, and seemed as intrigued as anyone about the Marfa Lights. Indeed, they witnessed them for themselves, and on one occasion members of the crew decided to take off in pursuit of the transient light sources. They drove out into the Chihuahuan desert and were able to get quite close to a few examples, but as they approached them the lights would disappear only to reappear behind them. Various times the crew headed off in this new direction, only to find the same thing happening again—the lights would disappear only to reappear where they had just come from.

"It was as if the lights were playing games with them," Phyllis said, concluding the story.

I had heard stories like this on so many occasions that there seemed little doubt that these lights appeared to be displaying clear characteristics of sentience, and were perhaps alive in themselves. It was the only logical conclusion to make from the remarkable witness testimonies we had come across in the past couple of days.

Luz de Estrella

After this our party settled in to some quality wine sampling as we learned that the name of the winery, Luz de Estrella, is Spanish for "light of stars." This seemed entirely appropriate, since the dark skies in this part of Texas enable you to see a multitude of stars almost every night of the year. Indeed, it was the first occasion that I had witnessed the Milky Way stretch from one horizon to the other like some ancient Egyptian goddess arching

over the Earth. Plus I couldn't help thinking that *Luz de Estrella* was a perfect and very beautiful appellation for the Marfa Lights—the light of stars.

Phyllis said that they were having a "star and light party" that coming Saturday. Staff and visitors could come and watch the stars or look for the Marfa Lights, while at the same time enjoying a glass or two of the winery's finest wines, made using grapes from its own vineyard. Enjoying such a social occasion on the Luz de Estrella ranch would, I concluded, be absolutely fabulous, for the ranch's elevated position permitted the observer a clear view across the Chihuahuan desert to Mitchell Flat, where the lights are most frequently seen, especially, we were told, around that time of year.

Call me weird, but this sounded like an evening made in heaven— a few glasses of wine, marvelling at the stars, and looking for the Marfa Lights. I only wished we could have been there for this treat to the soul, but alas it was not to be (during the writing of this book I was saddened to learn that the Luz de Estrella winery was eventually closed down, due to poor grape harvests and an ailing clientele list). Moreover, the beautiful spell, induced by our presence in Marfa, was about to be broken by our departure to Roswell, where ufology had lost the plot a long time ago.

A Return to the Source

The ironic thing is that Kenneth Arnold's trigger sighting of June 24, 1947, and his interpretation of exactly what it was that he saw, might well have held the initial key to truly unravelling the UFO mystery. The nine objects the Idaho pilot reported skimming gracefully from peak to peak across the Cascade Mountains of Washington State were flying within a tectonically volatile area that includes Mount St Helens, which erupted spectacularly with accompanying earthquakes in 1980. Indeed, geologists believe that the different peaks of the Cascades, which form the boundary between the North American and Pacific tectonic plates, are very likely linked by fault lines.

The region is dominated by the Yakama Indian Reservation, which was the setting for a large number of sightings of mysterious balls of lights and UFO close encounters from the early 1960s through to the 1980s, many of them reported by experienced fire lookouts positioned in watchtowers at various locations.[1] Its territories reach to within 10 miles (16 km) of Mount Rainier, where Arnold first glimpsed the strange objects, which he watched head off in the direction of Mount Adams, some 30 miles (48 km) away. Situated on the western edge of the Yakama Reservation, Mount Adams is today one of the world's most active UFO hotspots.

The place to go to see them is James Gilliland's Sattva Sanctuary ranch at Trout Lake, Washington State. Situated approximately 13 miles (21 km) south of Mount Adams, people come here night after night to catch a glimpse of the spectacular light displays seen in the vicinity of the snow-covered peak, and very often the sky-watchers are rewarded for their patience. Either pulsating lights are glimpsed on the mountain slope, or pinpoints of light are seen to rise out of nowhere and then burst into life ("power up" as they call it) and then move across the sky.

Various websites carry footage of what has been seen and recorded by visitors to the Gilliland ranch. Much of it is very difficult to explain in terms of either manmade or natural phenomena, especially when one considers that between Trout Lake and the omnipotent presence of the mountain peak is the full extent of the Yakama Indian Reservation, which remains the exclusive domain and jurisdiction of the Yakama nation.

It seems likely that what Kenneth Arnold saw back in 1947 were mysterious light forms that belong to the same extended family as earthquake lights, ball lightning, mystery lights, and more structured UFOs, all of which may have their roots in plasma physics. This is even indicated by the fact that Arnold repeatedly saw bright flashes or pulses of light coming from the objects, and when they flew past Goat Ridge, he noticed that one of them turned enough for him to gain the impression that they were "rather like tadpoles" in appearance.[2] This exact same description is found in connection with mysterious lights seen in the English county of Leicestershire, a point noted by Paul Devereux.[3] Goat Ridge forms part of

the Goat Rocks Wilderness Area, which was reportedly one of two main UFO hotspots on the Yakama Reservation from the 1960s through to the 1980s.[4] Goat Rock, 18 miles (29 km) north of Mount Adams, is described as a stratovolcano. It is located in a zone of intermittent volcanism known as the Mount Adams volcanic field, which formed when lava forced its way to the surface via places of weakness such as fault lines.

Space Critters

On top of this, we find that Kenneth Arnold, who initially concluded that he had witnessed secret test aircraft in the skies above Washington State, later changed his opinion as to the nature of what he saw back in 1947. Writing in Ray Palmer's *Flying Saucers* magazine in 1962, he admitted:

> After some 14 years of extensive research, it is my conclusion that the so-called unidentified flying objects that have been seen in our atmosphere are not space ships from another planet at all, but are groups and masses of living organisms that are as much a part of our atmosphere and space as the life we find in the oceans. The only major difference in the space and atmospheric organisms is that they have the natural ability to change their densities at will.[5]

So just fourteen years after his high-profile sighting, which catalysed the flying saucer era, Kenneth Arnold had come to realise that the strange objects being seen in our skies were not nuts-and-bolts space vehicles arriving here from another planet, but "living organisms" existing both in space and in the Earth's upper atmosphere.

They Live in the Skies

These very same ideas were being promoted by UFO writer Trevor James Constable. In his book *They Live in the Sky* (1958), written under the penname Trevor James, and later in its sequel, *The Cosmic Pulse of Life* (1976), he argued that UFOs were living forms that inhabited the upper atmosphere. Occasionally, they would alter their frequency range and manifest as "plasmatic," i.e., plasma-based aeroforms,[6] looking like gleaming discs by day and glowing light forms at night.

In support of his theories, Constable cited various early pioneers who themselves had come to the conclusion that UFOs were living entities in their own right. They included the American inventor John M. Cage, whose cage system to protect petroleum plants against lightning and work on the neutralisation of charges within thunderclouds would today come under the wide umbrella of plasma physics. He came to realize that UFOs had no mechanistic basis and were in fact "sentient life forms of a highly tenuous composition, charged with and feeding upon energy in the form of negative electricity."[7] For him the flying disks were to be seen more in terms of "life fields" than space hardware. Yet as Constable observed in this respect: "The etherian physics to which Mr. Cage devoted himself has never been popular with this world's provers of foregone conclusions."[8] He was referring, of course, to those who believed that flying saucers were space hardware from another planet.

Another early pioneer in the field of "etherian physics" was Mead Layne, the founder and director of the Borderland Sciences Research Foundation, who published a monograph in 1950 entitled *The Ether Ship Mystery and Its Solutions*. He proposed that:

> The aeroforms [i.e., UFOs] are thought-constructs, mind constructs. As such, they are, in effect, the vehicle of the actual entity who creates them. Just as our own terrestrial minds rule and become identified with our bodies, so does the entity of the Etheric world make for himself a body or vehicle out of etheric substance.[9]

Orgone Energy

Constable's ground-breaking theories on the nature of UFOs were inspired by the remarkable work of Austrian-born biophysicist and psychoanalyst Wilhelm Reich (1897-1957). He left his native country in 1933 and settled first in Oslo before moving to the United States in 1939. Reich, who was a student of Sigmund Freud, believed that he had discovered a mysterious force, a "radiation," behind the animation of life, which he called orgone energy.[10]

More significant to our debate is that Reich noticed that decaying matter emitted bright blue-green globules, which he saw as discharges from orgone particles called bions. These, he speculated, were signs of a biological ether at the root of all living substances. Reich even found that examining bions for prolonged periods using a microscope caused the side of his face closest to the lens to become inexplicably tanned. This odd physiological effect is likely to have been caused by an over exposure to subtle electromagnetic fields, like those emitted by microscopic plasma spheres, which has to have been what Reich was observing under the microscope.

Similar globes of light were seen by patients who entered inside a healing cubicle Reich created called the "orgone energy accumulator." This was constructed from sheets of alternating layers of organic and inorganic materials, which he believed enhanced the production of orgone in such a way as to create strange effects, including the power to heal human tissue and cure diseases, including cancer.[11] Tiny globes would be seen spinning out from the interior walls of the accumulator and disappearing, seemingly into nowhere.

In the early 1950s Reich came to associate the appearance of mysterious lights above his Orgonon laboratory in Rangeley, Maine, with experiments he was conducting on the manipulation of the environment's orgone potential. Curiously, he found he could make the lights blink out using a device he referred to as the "cloudbuster."[12] What Reich thought was happening was that the UFOs were literally jumping out of the way of

the device's aim, even though the cloudbuster consisted of little more than a turntable upon which were mounted hollow tubes linked via cables to an underground water source. After due consideration, he concluded that the cloudbuster had the ability to draw away the atmosphere's orgone potential, which the UFOs needed as their power source.

Very few ufologists have known what to make of Reich's attitude towards UFOs, which in some instances, was tantamount to declaring war on these invaders from space. However, there is little question that he was getting on to some important aspects of the dynamic forces behind the manifestation of atmospheric light forms and how their appearance was related to both organic matter and the Earth's upper atmosphere.

Picnic at Giant Rock

Constable's ideas were inspired also by the mystical teachings of 1950s' flying saucer contactee George W. Van Tassel (1910-1978). He held annual rallies inside a hewn-out chamber beneath Giant Rock in the South Californian desert, where he would channel representatives of the Space Brothers.

In these séance-like sessions, which pre-empted the new age obsession with channeling by at least two decades, up to 60 to 70 people would come together in order to sing, chant and say prayers. It was important for everyone to become at one with the "biological energies" of the gathering and in doing so, act as a receiver for the communications to begin.

Constable had been impressed by the messages delivered via Van Tassel's vocal chords, and he was particularly taken by the Space Brothers' assertion that the atmosphere was full of invisible life forms that were *not* spaceships. The vistas of space were, it seems, awash with primary energy of a variety our scientists had no knowledge of whatsoever, and it was this that held the key to understanding the very essence of this unseen world that co-existed with our own.

Although it would be easy to dismiss Van Tassel's channeled messages as simply the product of his unconscious mind, he was certainly in harmony

with some aspect of the phenomena itself. For example, on one occasion the Space Brothers said they would manifest at a specified time in the nearby desert. Sure enough, when the appointed time came, strange lights were witnessed in the sky, and here they remained until a military aircraft appeared on the scene, apparently intent on intercepting them.[13]

The Light Intelligences

Even though Van Tassel's Space Brothers were seen as the occupants of interplanetary craft (one of which he claimed to have ridden in), their messages seemed to be telling a much greater story. One message delivered by "Ashtar," a key representative of the Space Brothers, even instructed those present on how best to approach what he referred to as the "light intelligences."[14] In honour of George van Tassel and his Space Brothers, it is this same term that I shall adopt to refer to the perceived consciousness or sentience behind manifesting light forms, regardless of their size or appearance.

Somehow, a long time ago we really did take a wrong turn with respect to how best to perceive the UFO phenomenon in order to gain a real and lasting insight into its relationship to both our species and the planet as a whole. This, I assure you, can be changed, provided we approach the evidence with an open mind, and adopt a new understanding of what scientists call objective reality, i.e., the way we view what is real and tangible in this world.

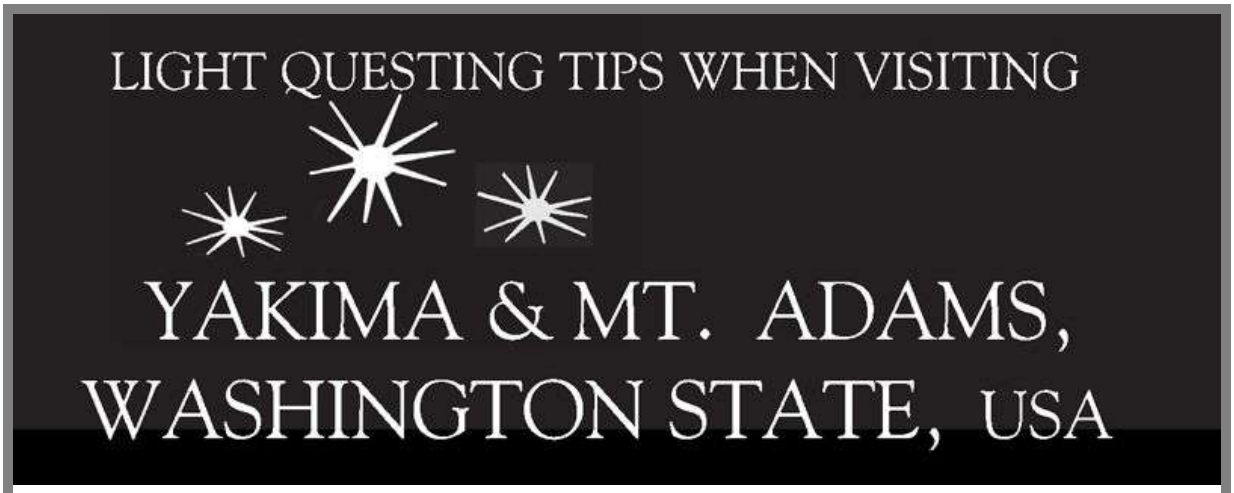
Yet for this literary journey to continue, our epic adventure across the American Southwest had now to be wound down as I returned to England. Living close to the Wiltshire town of Marlborough, you are surrounded by claims of the supernatural. The area is a global centre not just for the beautiful crop circles that grace the cultivated fields each year, but also for the mysterious lights and other types of unexplained aerial phenomena, which are reported with an unnerving frequency locally. As we shall see, it is a subject with a history stretching back over 400 years, and arguably even to a time when this land was deemed sacred by our earliest ancestors. The

stone circles of Avebury, the rolling downs beyond the little village of Alton Barnes, and the market town of Warminster are all considered major UFO hotspots. So having crystallised my focus on the UFO enigma in the United States through the greatly contrasting scenarios of Roswell, New Mexico, and Marfa, Texas, it was now time to reopen the casebook and apply the principles of what I now call lightology here in the United Kingdom.

When visiting Texas to view the Marfa Lights, it is advisable to secure accommodation first, in either the town of Alpine or Marfa itself. Both are situated on US highway 90 where the Marfa Lights View Point is located, on the south side of the road, some 15 miles (24 km) west-southwest of Alpine. Here you'll find a roofed building, elevated above the local terrain, complete with bathroom facilities and telescopes to observe the lights. Try to ignore any distant lights appearing in front of mountains towards the southwest, for these are more than likely vehicle headlights and tail lights on a distant highway. Take notice only of those seen towards the south and southwest—the direction of Mitchell Flat and the Chihuahuan desert, where true Marfa Lights are occasionally visible either close to the ground or rising into the air.

For those light questers who can't handle the whoops of delight every time an obviously mundane light is spotted, depart the View Point and travel west on the US 90 until you see a track off to the left (i.e., the south), called Nopal Road. Hang a left here and drive a few

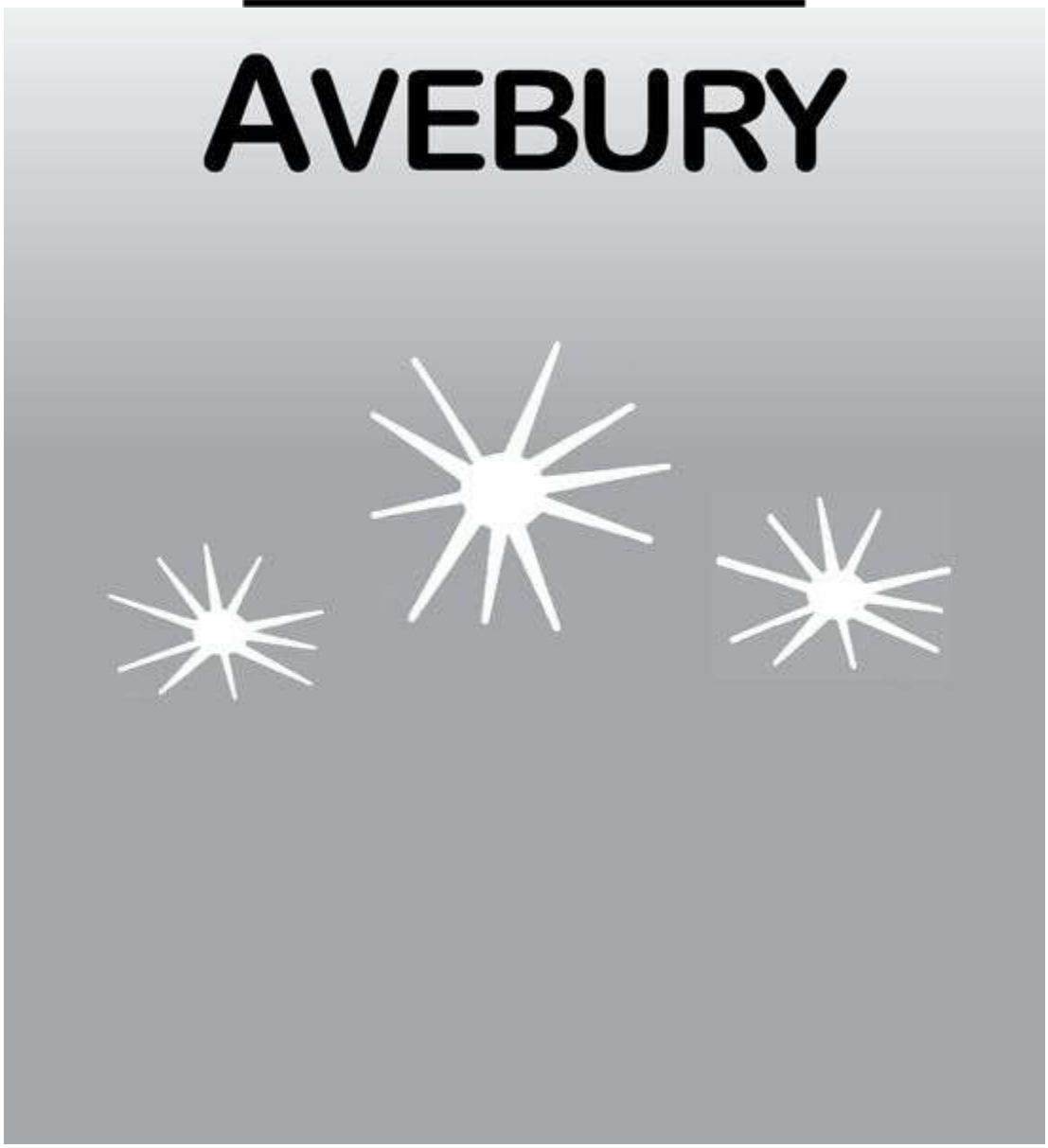
miles into the Chihuahuan desert where most of the close encounters with light forms are reported. But check out the area in daylight first, otherwise you won't know where you're going in the darkness. Remember, you are close here to the Mexican border, so you could be stopped and questioned by border patrols. Make sure you are not doing anything illegal!

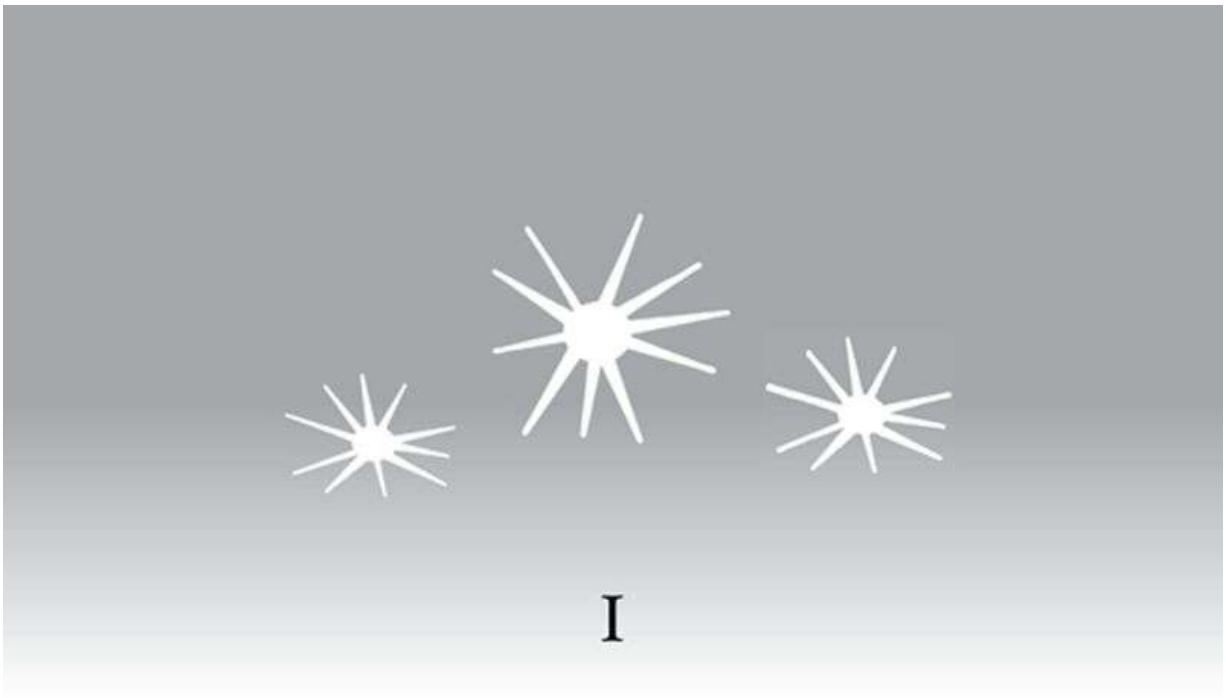


The Yakama Reservation Tribal Council has officially disapproved of night vigils on the Reservation attempting to view UFOs. However, the 1.4 million-acre reservation has several highways going through it and these pass directly by and over Toppenish Ridge, the location of the most impressive light displays. Yakima is located in south central Washington State off Interstate-82, and the reservation is located to the south of the city near Toppenish. There are motels in Toppenish and in Yakima along the interstate. At the Toppenish exit, go south on Highway 97. Keep in mind that while on the reservation you are in the Yakama Nation and Tribal laws and regulations apply. You can drive around the area but photographing natives without their permission is generally not a good idea and can result in problems. Ask for permission to film or photograph people or homes. At night there is often no other traffic whatsoever and the night sky is extremely dark.

Mt. Adams, located on the western side of the Yakama Reservation, is the site of the most frequently reported current sightings. A ranch known as the Sattva Sanctuary and ECETI (Self-Mastery Earth Institute—Enlightened Contact with Extraterrestrial Intelligence) has been set up for interested people to stay and watch the night skies for the lights on Mt. Adams. It is located at Trout Lake. The ranch has a variety of programs and reservations are necessary. Their extensive website (www.eceti.org) gives the necessary information as well as directions to this somewhat remote site.

ACT THREE





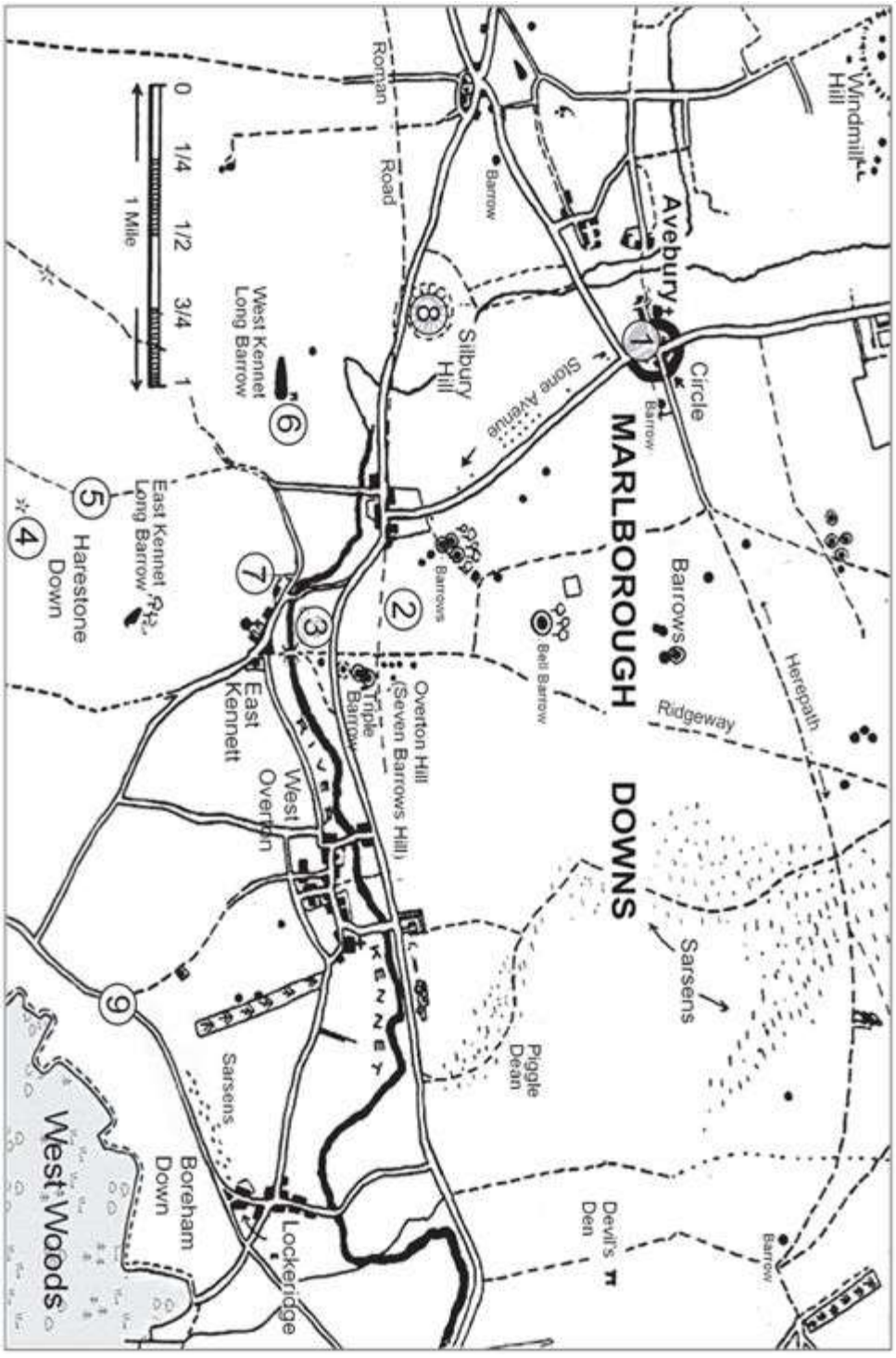
I

Light of the Downs

AVEBURY, IN SOUTHWEST England, is one of the most impressive and most visited prehistoric landscapes in the whole of Britain. Forming its central feature is a huge earthen henge, made up of a gigantic ditch and bank, 460 yards (420 m) across, built to surround a ring of standing stones 1,088 feet (331.6 m) in diameter. This in turn encloses two great circles of stones, in the midst of which are yet further stone settings. The whole monument was constructed in stages between approximately 3000 BC and 2500 BC. Even though the majority of the standing stones making up these circles and structures were removed, buried, or destroyed long ago, enough megaliths ("great stones") remain to make Avebury a very impressive site today.

Snaking away from the henge were two avenues of standing stones that culminated in yet further monuments. To the south, at the end of the so-called Kennet Avenue, is a Neolithic site known as the "Sanctuary," where once stood a circular wooden structure surrounded by standing stones. To the west, at the end of what is known as the Beckhampton Avenue, was a

cove monument consisting of three large megaliths (like the one at the centre of Avebury's north circle), from which only one stone remains today. It combines with a nearby standing stone, the only remaining example belonging to the Beckhampton Avenue, to make a monument known locally as Adam and Eve.



i. Map (page 112) of the Avebury area showing principal sites mentioned in the text, along with the location of key sightings: 1. Avebury henge, where Heather Peak Garland saw a globe of light enter the ground in November 1978; 2. The Bronze Age round barrows where in the eighteenth century "country people" saw "great lights" above one of the mounds; 3. The Sanctuary monument, where a local cameraman and photographer filmed strange balls of light in the vicinity of a round barrow (marked here as # 4) on Harestone Down; 5. The path to East Kennett on which Belinda Kwiatkowska saw, towards the west, a vertical tube of light stretching between the ground and the sky in July 1991. 6. West Kennet long barrow, from which Leon and Lisa, and Lisa's parents, witnessed a silver light sphere playing above trees (marked here as # 7) south of the Sanctuary monument in August 2002; 8. Silbury Hill, from which Paul, Sonya and Rob witnessed balls of fire and strange light beings during a night of extraordinary activity in July 1994; 9. Position of Mike Booth's encounter with three strange objects in a wheat field on Boreham Down in June 2005 (see the section on Alton Barnes).

Avebury's ceremonial landscape is enhanced still further by the presence of other key monuments within a mile or so, such as Silbury Hill, the largest manmade mound in Europe; the West Kennet long barrow, which dates back nearly 6,000 years; and an earthen encampment on nearby Windmill Hill. Here lived some of the local community who created and maintained these ritual monuments in the Neolithic and Early Bronze ages.

No one knows exactly what went on at Avebury in its heyday. It is assumed, perhaps correctly, that the henge and stone avenues acted as the focus of a Neolithic cult of the dead involving the movement of the sun, moon, and stars across the calendar year. Whatever Avebury represented to the Neolithic mindset, so much prehistoric activity in such a small area of the country begs the question of how and why exactly this presumably sacred landscape became so special to the local population, especially with its sleek rival, Stonehenge, just 20 miles (32 km) down the road. Perhaps it was the rolling hills that appealed to these prehistoric peoples, or the fact that Avebury and Silbury Hill were constructed in natural basins that remain unseen until you are virtually on top of them. Maybe there were other considerations, such as the local relationship to the celestial heavens, or even the chalky nature of the soil, which is full of flints that were used to create tools of various kinds.

Military Activity

All of the above solutions are likely to have some merit. Yet I sense that there were other factors in mind when the Avebury landscape was chosen to become the site of the largest known stone circle in the world, for the locality has for a long time been the focus of unusual sightings of strange lights both in the skies and much closer to the ground.

Sceptics might argue that the greater majority of all such sightings in and around Avebury can be put down to military activity, in particular that occurring over Salisbury Plain, a major army training area where multi-national manoeuvres take place on a regular basis. Visitors are often surprised by the sight of military flares suddenly bursting into life and just hanging there in the night sky. One will fade out, only to be replaced by another close by. Sometimes as many as half a dozen of these flares can be seen at any one time.[1]

Add to this the recent fad of Chinese lanterns being let off locally, and even the launch of a fake UFO by one TV network, and you would think that anything unusual reported in and around Avebury should be ignored entirely. This is understandable, but there does exist a handful of strange sightings, experienced mostly by local residents, which tell us that something pretty special has been going on at Avebury for a very long time indeed.

Typically the lights seen in the skies at Avebury are glowing sources of light that switch on, remain visible for a while, perhaps moving in one direction or another, and then vanish from sight. Such sightings, even when filmed, are essentially meaningless as easy explanations can generally be found. However, just occasionally the lights make strange manoeuvres that simply cannot be put down to military activity or mundane phenomena. What is more, mysterious lights were witnessed locally in past ages. For instance, strange orbs were seen over 300 years ago above one of the Bronze Age round barrows on Overton Hill, close to the Sanctuary monument.

The Drax Letters

We know about the 300-year-old reports from the correspondence of Colonel Edward Drax (1726-91), an antiquarian and gentleman of Dorset, remembered for his excavation of Silbury Hill in 1776. In a letter to George Pitt, Lord Rivers, written in Bath and dated November 4, 1776, Drax talks about opening up, i.e. excavating, a local round barrow "which I think may produce some urn or other antiquity as it Lays immediately near the Sanctuary." He goes on: "The Country people wish to have it search[ed] as they say (but that is not my reason) that great lights have been seen on it in the night."[2]

Although an isolated observation, which finds no confirmation elsewhere, it hints tantalisingly at the presence of strange lights seen in the vicinity of Avebury centuries ago. Moreover, it suggests that, in some manner, these spectral manifestations were associated both with the tree-covered ancient mounds that grace the summits of many local hilltops, and the idea that the lights marked the whereabouts of buried treasure.

Guardian of the Stones

One living witness to such phenomena locally is Heather Peak Garland, a woman I have known for over 30 years. With curly fair hair, a round face, and ruddied features, she seems to embody the rustic spirit that must once have thrived among the country folk of Wiltshire. Born in a house close to the centre of Avebury's stone circle complex, she speaks about the old ways once adhered to in the village. She told me, for instance, that the standing stones exuded such a powerful presence at night that villagers would avoid them, especially in the winter time when the stones were considered to come alive after having lain dormant across the summer months.

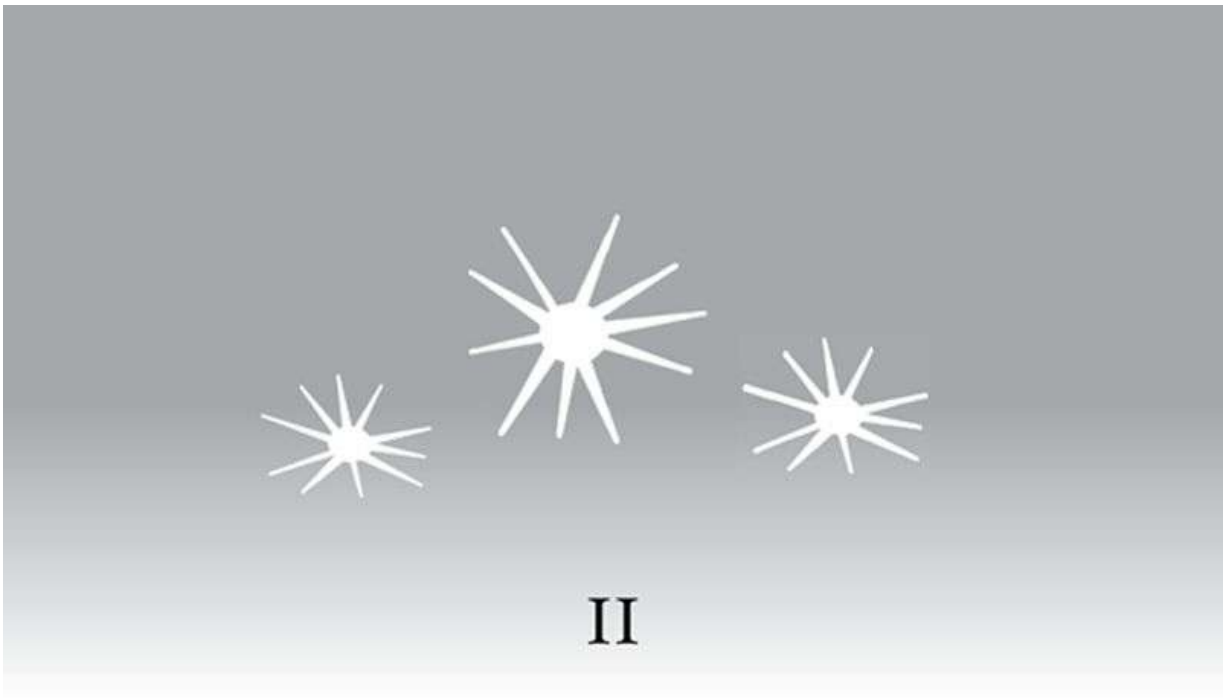
Heather recalls some incredible ghostly tales experienced during her lifetime, something I have recorded on videotape for posterity. They include a remarkable encounter with an invisible pack of horses whilst out riding one moonlit night in the 1950s. The strange cacophony, perhaps the personification of the Wild Hunt or Furious Host of Saxon folklore, was

heard as she approached the Ridgeway, a prehistoric trackway that crosses the downs to the east of Avebury. It is, however, Heather's sighting of a mysterious sphere of light seen one evening in November 1978 that interests us here.

The time was around ten o'clock, and Heather was out walking her dog in the henge's southwest quadrant. As she reached a curving line of standing stones, silhouetted by the ambient light coming from the nearby houses, she saw what she first took to be the full moon rising. Looking closer, she realized that the "moon" was in fact a yellow-white orb of light with a noticeable soft glow to its appearance. It floated silently towards her position from the southwest, the direction of Silbury Hill.

Heather watched captivated as the luminous sphere, which she estimated to be the size of a large beach ball, arched down towards the line of stones. As it reached the grass some small distance in front of her, the globe simply extinguished like a light bulb being switched off. Whatever it was she saw, it appeared to be devoid of mass, in that it seemed weightless and unfazed by gravity, landing where it did because of some unseen factor, perhaps a geomagnetic draw to this part of the henge.

Was there something special about this location, some kind of earth-related attractivity? There are no easy answers, although what we can say is that such light manifestations have been reported locally for centuries, and that as early as the seventeenth century they were being attributed, as we shall see next, to the Realm of Faerie.



II

Avebury in Hindsight

A RELATIONSHIP BETWEEN the realm of fairies, UFO sightings, and close encounter experiences has long been surmised. In Britain and Europe in general, the appearance of mysterious balls of light at or near ground level were, in the past, put down to the activities of either the devil, as the mischievous villain of folklore, or the fairies, goblins, and elves, who were thought to haunt the woods, hills, and moors. To the intelligentsia of the day, such lights were *Ignis fatuus,* Latin for "foolish fire." Yet to the country folk of Wiltshire they were known under a variety of colloquial names such as Will-o'-the-Wisp, Jack o' Lantern (or Lanthorn), and Kitty Candlestick —wily characters, all of them, who were thought to lead weary travellers astray at night.

John Aubrey (1626-1697), the well-known English historian and antiquarian, who was a Wiltshire resident, wrote about these mystery lights in the following manner:

> *Ignis fatuus,* called by the vulgar Kit of the Candlestick, is not very rare on our downes about Michaelmass [i.e., late September, early October]. Riding in the north lane of Broad Chalke in the harvest time in the twy-light, or scarce that, a point of light, by the hedge, expanded itselfe into a globe of about three inches [7.5 cm] diameter, or neer four, as boies blow bubbles with soape. It continued but while one could say one, two, three, or four at the most. It was about a foot from my horse's eie; and it made him turn his head quick aside from it. It was a pale light as that of a glowe-worme: it may be this is that which they call a blast or blight in the country.[1]

Broad Chalke is 28 miles (45 km) south-southwest of Avebury, and yet Aubrey's statement that *Ignis fatuus* was not uncommon on the downs is important for it establishes that this phenomenon was known in the region as early as the second half of the seventeenth century, and that it was identified by the "vulgar" as the light of a supernatural denizen, in this instance "Kit of the Candlestick." Similar observations of mysterious lights very probably led to the belief that buried treasure awaited discovery inside a round barrow on Overton Hill, where "great lights" had been seen at night according to the Drax correspondence.

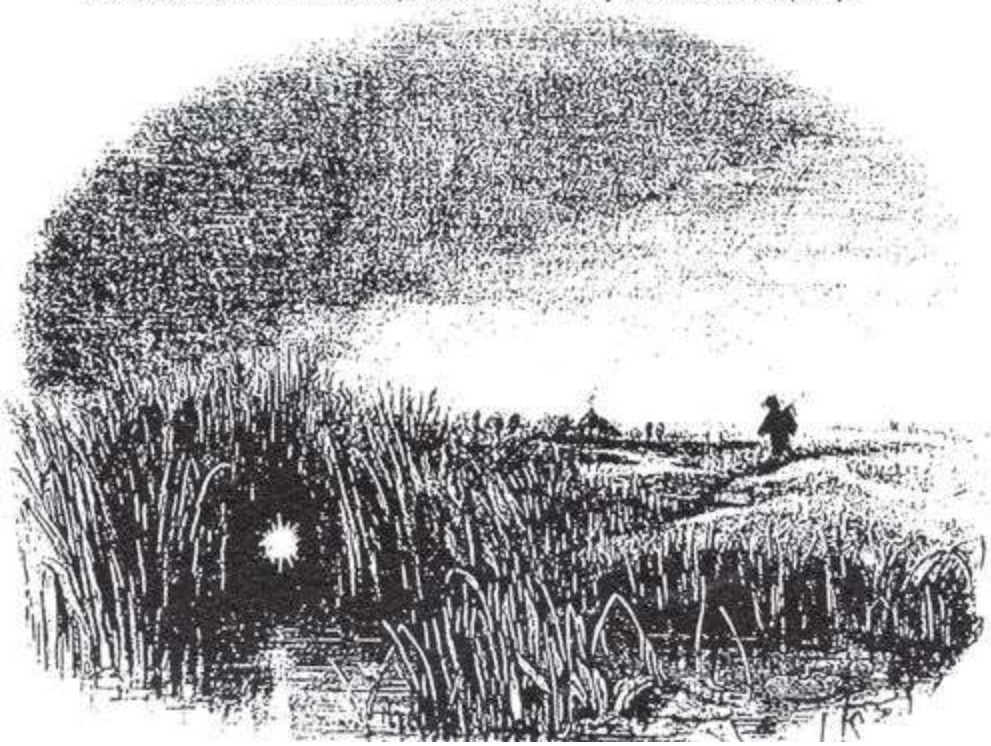
Was such strange phenomena known in this area prior to Aubrey's time? If so, could it have influenced the original foundation of Avebury's great henge? Perhaps its Neolithic builders became aware of the energetic nature of this seemingly enchanted landscape, and in so doing built their monuments to reflect or enhance this connection. Alternatively, was it that the monuments themselves were in some manner responsible, at least in part, for some of the strange occurrences that have taken place in the area across the generations?

Excursion to the Lake District

Without the full facts, some of these questions remain unanswerable. However, what we do know is that studies have shown that there is a clear relationship between the appearance of mysterious lights and the proximity of both geological faults and prehistoric monuments, a subject examined in the book *Earth Lights* by Paul Devereux and geologist Paul McCartney.[2]

A prime example of a prehistoric site noted for its mysterious lights and located in a landscape with strong geological faulting is the beautiful stone circle of Castlerigg, near Keswick, in the Lake District of Cumbria. In 1919 T. Sington wrote how in the years prior to 1919 (the date of writing) he was returning to Keswick one evening, when on passing Castlerigg, he and an acquaintance had seen a "rapidly moving light as bright as the acetylene lamp of a bicycle" that travelled "at right angles to the road, say 20 feet [6 m] above our level, possibly 200 yards [90 m] or so away. It was a white light, and having crossed the road it suddenly disappeared."[3]

ii. Intense sources of light, like the one pictured, have been encountered on the Wiltshire downs since at least the seventeenth century. In the past they were known by an assortment of names such as Will-o'-the-Wisp, Jack o' Lantern, Kitty Candlestick and Spunky.



Sington and his companion might have thought the sighting over, but next they saw a "number of lights possibly a third of a mile or more away, directly in the direction of the Druidical circle." One of the lights they were

watching then came straight across to where they were standing. At first it was said to have been "very faint," but as it moved ever closer the light increased in intensity. So close did it come that Sington was in two minds whether to duck below the boundary wall in front of them, since it was clear that the light was about to pass right over their heads. Yet strangely enough, as it approached the wall, the mysterious light source "slowed down, stopped, quivered, and slowly went out, as if the matter producing the light had become exhausted."[4] His final description of it was "globular, white, with a nucleus possibly six feet or so in diameter, and just high enough above ground to pass over our heads."

Most important in this sighting was Sington's surmise that the builders of the stone circle might have been witness to the lights themselves, due to "some local conditions at present unknown," and as a result had, as Devereux *et al*. wrote in *Earth Lights Revelation*, "built the megalithic structure out of awe for what they interpreted as spirits or gods."[5] Castlerigg lies upon a granite intrusion where localised faulting is likely, while more substantial faulting has been noted in the surrounding hills.[6] This would be a perfect locale for the manifestation of plasma-based lights, released into the environment due to stresses and strains in the underlying bedrock.

Lights of Stone

Another prehistoric site built on granite intrusions and surrounded by faulting is Carnac in Brittany. This too was noted in the past for the appearance of mysterious lights, as can be seen from an account written by a Mr. M. J. Walhouse and published in the journal *Folklore* (1894). He records a visit to inspect the many hundreds of standing "menhirs," or standing stones, laid out in rows, and what happened when he engaged a local boy on the survival of any folk memory: "It was not easy to understand him, and I could only gather that on certain nights a flame was seen burning on every stone, and on such nights no-one would go near—the stones are there believed to mark burial places."[7]

Yet another megalithic complex that has been noted as an attractor for mysterious lights is Nine Stone Close, a stone circle on Harthill Moor in the White Peak region of Derbyshire. The "nine" in its name probably reflected the number of standing stones the monument once possessed, but by the eighteenth century it was down to seven, and today just four stones remain. Here it is said a blue light has been seen to linger after emerging from nearby woods,[8] an interesting observation since the stone circle was built within a highly active geological zone well-known for its rich mineral deposits, which include zinc, barium, and lead, all of which have been mined. In addition to this, the circle itself comes very close to a major north-south running fault located on the edge of woods to the east.[9] It is almost certainly from these woods that the blue light was said to emerge, perhaps attracted by the presence of the stone circle.

There are several other examples connecting prehistoric monuments, either made of earth or stone, with mysterious lights and active local geology, something that led Paul Devereux and Paul McCartney to conclude:

> If UFOs are natural phenomena, if they have haunted our planet through countless ages, then the remarkable peoples of the late Neolithic and early Bronze Ages in Britain, and their counterparts at the same and different periods around the world, would have known of them.[10]

This was powerful evidence that our ancestors might well have been aware of the existence of such mystery lights, and perhaps even built their monuments to honour them in some manner.

Bad Geology

Having said this, there are a number of stone circles across Britain that are not known to have produced sightings of mysterious lights, even though they are situated close to faults. A prime example is Arbor Low, a huge

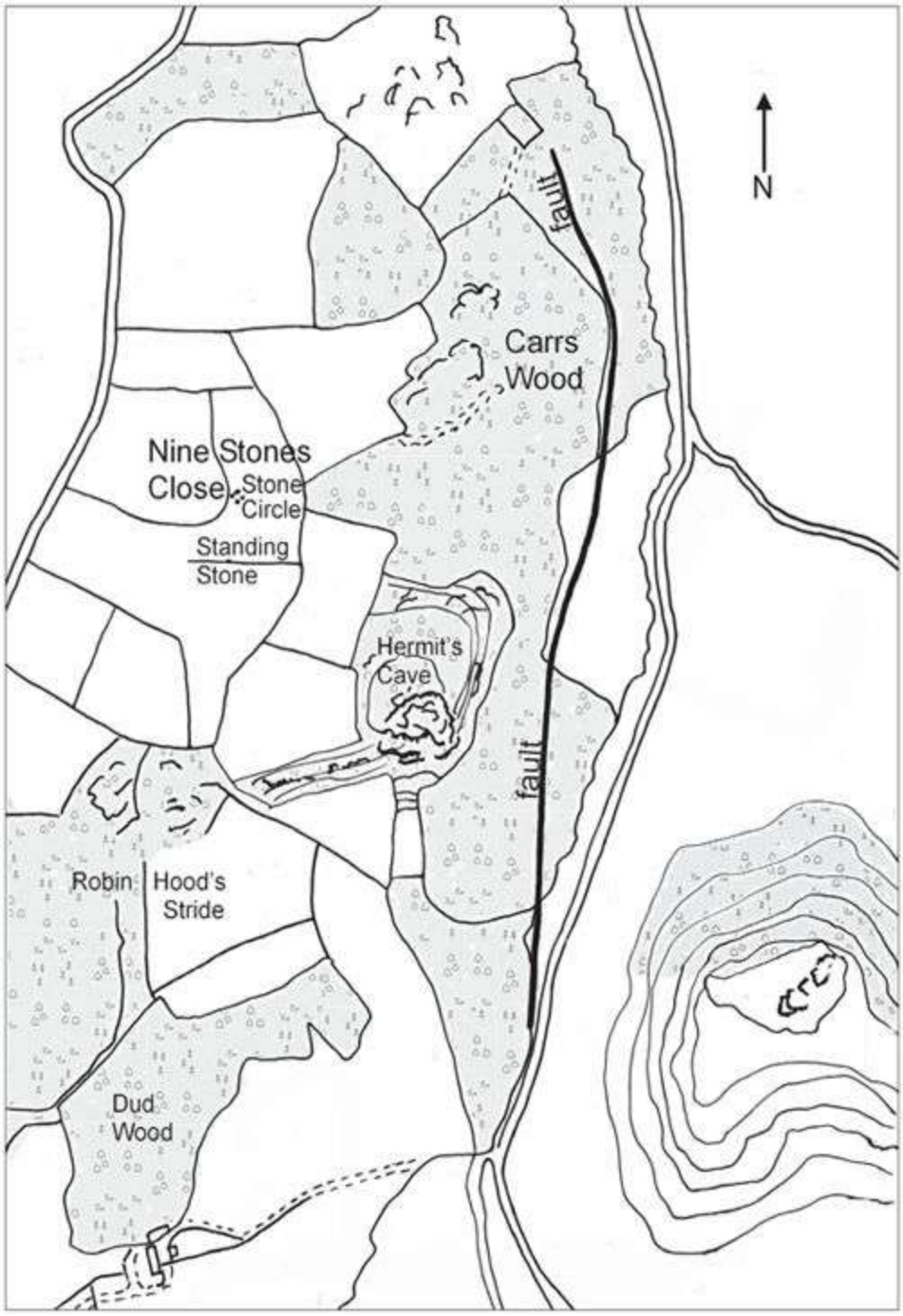
circle of recumbent stones positioned inside a ditch and bank located in Derbyshire's Peak District. Even though it is positioned very close to the northern termination of what is known as the Bonsall Fault, I have been unable to find any references to strange lights being seen here. Clearly, just because a fault exists, it does not automatically mean that mysterious lights will be seen in its vicinity. Other factors might be involved in their manifestation, including the environment in question, the prevailing meteorological conditions, the time of year, and arguably even a plethora of manmade factors, such as high energy transmitters, power lines, electrical sub stations, and even artificial bodies of water, which might create a greater strain on the underlying bedrock. All of these things should be taken into account if we are to determine the perfect place to watch for the manifestation of strange lights.

Confusing the issue still further is the knowledge that the geology around Avebury is not obviously conducive to the manifestation of mysterious lights and UFOs. The henge and stone circle complex is situated on chalk, which is a soft, sedimentary rock created from organic and inorganic sediments accumulating at the base of an ancient sea, in this case one that existed during the Cretaceous age, some 145 to 65 million years ago. No fractures, faults, intrusions, or rich minerals have been recorded in the chalk around Avebury (even though this does not necessarily mean that there are none to be found), suggesting that there could be other important factors involved in the production of strange lights in this area.

Alternating Layers

Many Earth mysteries writers, including myself, have noted the similarity between the principles of Wilhelm Reich's orgone energy and the construction of prehistoric earthen mounds. Like the orgone accumulator, Bronze Age barrows are sometimes constructed from alternating layers of organic and inorganic materials, usually organically-rich soil and chalk. Could it be possible that the manifestation of mysterious lights in the vicinity of round barrows—such as those on Overton Hill just outside of

Avebury—has something to do with their earthen composition? It remains a distinct possibility that some subtle process within the earth can catalyse the manifestation of plasma-based emissions, particularly in connection with decaying organic matter. Yet even if this is so, such a solution is unlikely to provide an answer to some of the stranger aerial light displays that have been reported in the area.



For me, a better line of enquiry would be to consider that the very placement and construction of stone and earthen monuments in a previously untouched landscape has some effect on the environment, causing the type of geophysical anomalies that might result in light manifestations.

Construct a building or monument in the middle of a natural landscape, and this could cause fluctuations in the geomagnetic environment, which is itself affected by the underlying bedrock geology. This includes faults and intrusions of igneous rock, such as granite, which like so-called igneous rock is formed by the cooling or solidification of magma and lava coming up from the Earth's core (like that found in the vicinity of the Castlerigg stone circle in Cumbria).

Artificially affecting the Earth's geomagnetic fields was something understood by the *feng-shui* masters of the East, the reason why they deemed it necessary to use a magnetically sensitive instrument in order to align buildings and monuments with localised geomagnetic fields. Failing to do so would result in the production of bad *chi* (or *ki*) energy known as *sha*. Its presence would not only cause disharmony and bring disease, but it would also affect the careful balance of energy in the local environment.

Similar beliefs surrounded the fairy paths of Ireland, which criss-crossed the landscape, often being marked by prehistoric monuments. Building upon one of these paths was ill-advised, and if there was no other alternative, then the structure had to be orientated so that the fairies could enter the house through one doorway and leave via another. Understanding this age-old magical process was a closely-guarded secret known only to the cunning man or woman of the local community.

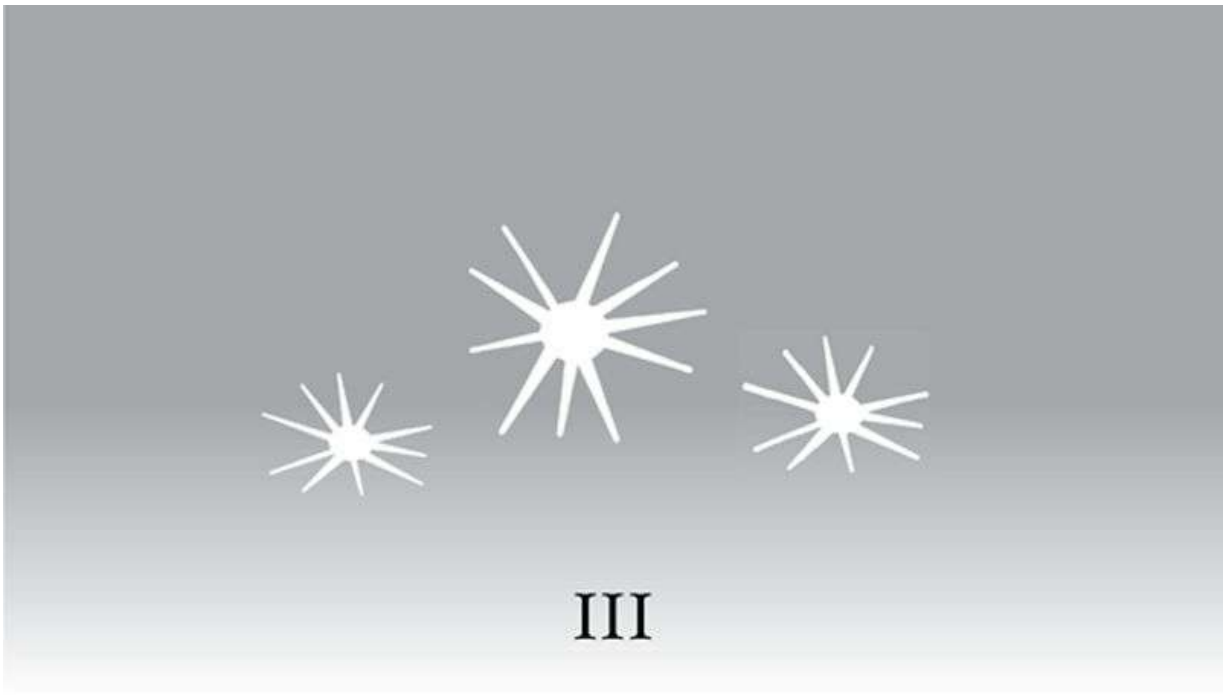
If the ancient practice of *feng-shui* is in any way valid, then no matter how debased it might have become in modern times, it could have something to tell us about the manner in which prehistoric stone and earthen monuments affect the localised geomagnetic environment, whether by accident or design.

The consequences of stimulating or stressing existing geomagnetic fields, whether this be through quite natural geological processes (faulting, minerals, ores, intrusions, maybe even bodies of water) or through human activity (building construction, quarrying, or arguably the creation of man-made bodies of water), might easily be able to cause magnetic fluctuations that could lead to energetic imbalances, ionizing discharges, and even the appearance of strange light forms.

More importantly, building such a structure in a highly active geological zone might actually enhance the appearance of strange lights, something that Paul Devereux and his colleagues realised a long while ago. So even if the underlying geology is wrong, the presence of prehistoric sites could act as the catalyst for the appearance of mysterious light phenomena.

All this might then make sense of why the inhabitants of Avebury told Colonel Drax that they had seen "great lights" upon a Bronze Age barrow on Overton Hill, and why Heather Peak Garland saw a globe of light, like the full moon, descend into Avebury's henge and vanish as it made contact with the ground. In conclusion, it seems certain that mysterious lights have some relationship with the presence of stone and earthen monuments of the prehistoric age, and in many cases this association is further enhanced by local geology and arguably other as yet uncertain factors, some of which are sure to be manmade in nature.

Such ideas probably have some validity. In addition to this, it is clear from John Aubrey's words that *Ignis fatuus*, vulgarly known as Kit of the Candlestick, has been a frequent visitor to the Wiltshire downs for many hundreds of years. What is more, these strange aerial objects still haunt the same enchanted landscape today.



III

A Field of Playful Globes

FURTHER CONFIRMATION OF the connection between the manifestation of mysterious lights and Avebury's prehistoric landscape comes from a remarkable piece of video footage shot on Sunday, July 6, 1997, by a professional West Country cameraman, well versed in local lore and natural history. He has asked not to be named, although he is known to me as an extremely knowledgeable individual who is highly sceptical of almost all UFO reports that come out of the area.

On the morning in question, a bright summer's day, the person in question set out early from his home to go up to the Sanctuary monument, which is accessed from the south side of the A4 road, just outside of Avebury. His plan was to get some ambient footage of the Wiltshire countryside for possible inclusion in an upcoming feature, and there is no better place than the Sanctuary to film the local landscape since it sits on an elevated position at the southern end of Overton Hill, overlooking the Kennet Valley, beyond which to the south are the Pewsey Downs.

After setting up his recording equipment—a new Sony Hi-8 broadcast quality video camera—the cameraman began shooting footage of the Kennet Valley. The zoom quickly picked out an isolated round barrow covered in grass, some 40-50 feet (12-15 m) in diameter, situated approximately 1.3 miles (2 km) south-southwest of the Sanctuary in a low meadow just beyond a small ridge known as Harestone Down, not far from the village of East Kennett.

Cattle grazed in front of the mound, but it was what the cameraman saw immediately above the Bronze Age structure that drew his attention. A small round object, milky white in colour, was suspended in midair about 20 feet (6 m) off the ground. At first he thought it was a tethered child's balloon or a hovering bird looking for prey. Yet these thoughts were dispelled when he observed the object through binoculars. It moved freely around, gently rising and falling, and shifting from side to side. Eventually, a smaller object appeared to detach itself from the main object and swing around it as if being held within some invisible force field.

The aerial globe was videoed for a staggering forty minutes before the cameraman recalled his purpose and resumed filming the countryside for the television feature. Some twenty minutes passed before he searched again for the object. It had now risen above the level of the surrounding horizon, and seemed to be suspended high above the mound. He filmed it for another couple of minutes, before giving up and leaving the area.

No one else was around, and more significantly there was no breeze, something made clear in the video footage, which showed a lot more than the cameraman had seen. Incredibly, it revealed the presence of yet another milky white globe. It was present the entire time, moving slowly in a gentle arc around the barrow about 40-50 feet (12-15 m) to its left or eastern side. It remained around three to four feet (a metre or so) off the ground and would occasionally stop before continuing its orbital manoeuvre, which only became apparent when the footage was speeded up. This second object had disappeared by the time that the first object was filmed higher in the sky.

Reviewing the Footage

Having been shown the Harestone Down footage by its owner when I first moved to the area, I asked if I could watch it again during the writing of this book. It was even more remarkable the second time around. The milky white globe seen above the mound seems to pulse intermittently and move about with an apparent sentience or awareness of the environment. On top of this is the appearance at the end of the first, forty-minute video sequence of the much smaller milky white globe that seems to come away from the main object and remain in its close proximity, like a satellite orbiting around a planet (see plates 1314).

Then there is the other milky white globe, the one off to the left of the mound (see plate 15). Enhancements from stills taken from the original video hint that it has an orange-red hue around its edges, and in one picture it is clearly egg-shaped in appearance. None of these objects are either balloons or birds. They are something quite contradictory to our current understanding of what we might expect to encounter when out in the Wiltshire countryside on a quiet summer's morning.

Watching the cameraman's amazing footage, which very few people have been privileged to see, you get the overwhelming impression that these globes, particularly the one above the mound, are in some manner alive. What is more, their presence in a landscape devoid of any human activity makes the spectacle even more eerie. The objects (we cannot call them lights) seem blissfully unaware that anyone is watching them, and I sense that had anyone approached their position, they would have vanished instantly. In addition to this, there is, once again, the obvious connection between these mysterious objects and the area's prehistoric landscape, in this case a Bronze Age round barrow, probably constructed around 3,500 years ago, to contain the earthly remains of a high status individual.

The Lone Rider

This same enigmatic landscape, south of Avebury and close to the village of East Kennett, has over the years produced several sightings of mysterious light phenomena. One case in question is that of Belinda Kwiatkowska, a resident of the nearby town of Marlborough. For many years she reared and trained race horses from a field on the southern edge of East Kennett and as such was a regular rider, going out usually at dusk or dawn, covering long distances before she was unfortunately involved in a debilitating riding accident.

Back in 1991 her life with horses was at its peak, and around midsummer that year her godmother came to stay with her. Having heard about the beautiful crop formations now gracing the local fields each summer they rode out to Knap Hill, which overlooks East Field, Alton Barnes, where arguably the most fabulous example to date had appeared the previous year. Unfortunately, on reaching Knap Hill, Belinda's godmother fell from her horse and had to be taken to the hospital by ambulance for immediate medical attention. So with two horses under her charge, Belinda began the long ride back to East Kennett, where the animals were kept.

As sunset gave way to twilight, Belinda joined the Wansdyke, an ancient linear earthwork that cuts across the upper ridge of the Pewsey Downs, before picking up a bridal path close to Harestone Down and riding past the Bronze Age round barrow featured in the account described at the beginning of this chapter. As darkness finally engulfed the low-lying landscape, her eyes were drawn towards a hill ridge several hundred yards to the west of her position.

Pillar of Light

What she saw now transfixed her, for reaching from a point slightly beyond the hill ridge straight up into the clear night sky was a radiant pillar of milky white light. It was like a solid tube with no apparent point of origin, or tapering, either on the ground or in the air. She said it had a quality about it that was unworldly, and strangest of all was its thickness. It was extremely wide, like the funnel of a self-illuminated tornado. This she

watched as she rode along with the two horses until the lay of the land necessitated her having to concentrate more on the track than what she could see on the horizon.

Belinda had never witnessed anything like this before and has certainly not seen anything quite like it since. It perplexes her to this day, since she is unable to make sense of it. Having said this, there is one other incident she related that I feel compelled to share. Tending her horses one evening, she saw a big white nanny goat go past on the track leading to Harestone Down. The purposeful manner in which the animal trotted along the track, without anyone tending it, struck her as somehow odd.

A short while later two workmen labouring nearby came running towards her as she worked in the field. She called out to them, asking what was the matter, but received only a grunt as they passed by. A few days later she caught up with one of them and asked him why he and his mate had been in such a hurry when she'd last seen them. Somewhat reluctantly, he told her that they had been working in a field next to the track, when suddenly there had appeared in front of them a woman with a huge white goat by her side. Both men ceased what they were doing to gaze at this strange spectacle, only for both the woman and the goat to vanish before their eyes!

This is not a book about ghosts, and so I will not make a habit of recounting such stories, which are plentiful around Avebury. However, I cite Belinda's story simply because she is a credible witness, and what she says seems to reflect the enchanting nature of the local landscape. Moreover, the unusual appearance of the woman, the white goat, and their subsequent departure into thin air might help us better understand the manner in which mysterious lights, milky-white globes, and in Belinda's case, a pillar of light, can so easily manifest in our world and depart from it without leaving any obvious trace of their presence.

Another Guiding Light

Already we have seen how some mysterious lights act as guiding lights, leading the lost back to safety, and here we find another such account, this time from just outside of Avebury. Kathleen Wiltshire, a woman who spent her life collecting and collating folk tales and legends from across the county, recorded in her invaluable book *Ghosts and Legends of the Wiltshire Countryside* (1985) the account of a man who, on his way home from work each night, had to pass through a dark wood "in the neighbourhood of West Kennett." It was said that on one occasion, "He became lost in the darkness and was beginning to fear he would never reach home that night when suddenly a light appeared, showing the path he should take. It showed also a large pond nearby."[1]

Exactly where this incident took place is not specified, although it was certainly somewhere in the vicinity of the past two cases, and thus implies that this area has played host to such phenomena for centuries. It is also another indication of the apparent sentience of these very special light forms, which seem to co-exist with our world in a way that few people understand today.

Sanctuary Earth Light

Similar lights are still seen in the very same vicinity. Avebury residents Leon and Lisa (surname withheld at their request) saw a very unusual object when visiting the West Kennet long barrow in the company of Lisa's mother and father one sunny afternoon in August 2002. As time was getting on, they started back down the track towards the lay-by on the A4 Marlborough to Beckhampton road where their car was parked. It was then that Lisa's father spotted something immediately above a copse of trees at a distance of around 0.8 of a mile (1.32 km) east of their position. "Look at that balloon," were his words, as the party now came to a halt and gazed out across the fields to see what was drawing his attention.

The couple looked and saw a white ball of light at tree-top level somewhere south of the Sanctuary, the location from which the milky-white globes were videoed in July 1997. The curious object gave the impression

of reflecting sunlight, although it did not flicker or glint; it just remained at a constant state of brightness.

Leon's first thought was that they were viewing a big silver helium balloon caught up in a tree. That was until the object started moving first upwards and then to the right at a steady pace, far too steady for it to be a balloon.

After travelling a distance of around 50 metres (160 feet), the object stopped dead and started moving back towards where it had first been seen. It also began descending towards the trees before changing its mind and moving upwards.

By this time all four adults had begun to realise that this was not a balloon being blown about by the wind, since there was no noticeable wind anyway, and the object's constant movement was fluent and quite deliberate. No balloon was going to change its height and position in such a graceful and purposeful manner.

The party continued to watch as the globe now travelled to the left and right, and then up and down, before it eventually descended one final time and vanished as it reached the ground. That was it—the sighting had lasted for no more than three to five minutes.

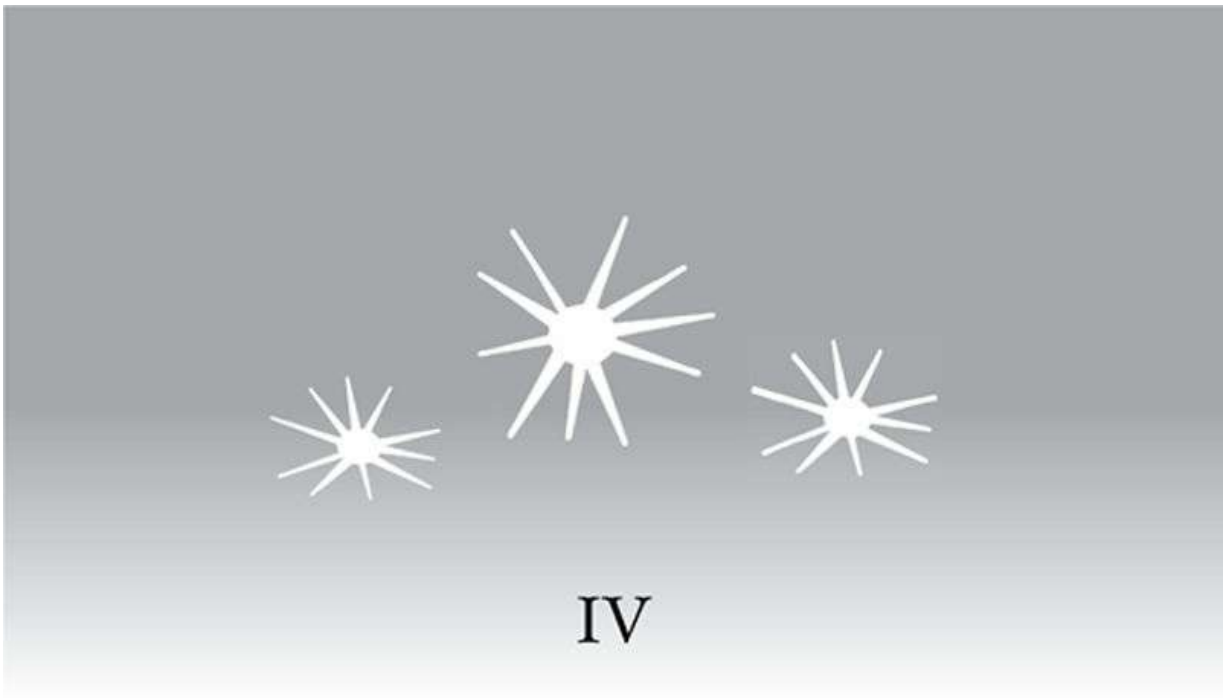
Both Leon and Lisa recall the seemingly deliberate manner in which the object moved, with Leon describing its appearance as like a "moving headlight."

The whole family remain perplexed by what they saw that day, something that Lisa says is significant since her father is usually a sceptic when it comes to anything strange or supernatural. They know it was not a balloon, a radio-controlled aircraft, a hovering bird, or anything else mundane that might come to mind.

Leon is well read on the subject of the Earth mysteries and is happy to accept that what they witnessed was what Paul Devereux might term an "earth light," a manifestation from the earth itself, adding that in past ages such objects would have been associated with the Realm of Faerie, which indeed they were. John Aubrey noted the presence of *Ignis fatuus* upon the Wiltshire downs, and there can be little doubt that very similar light forms

have continued to frequent this same enchanted landscape for over 300 years. What is more, they occasionally come too close for comfort.

About to conclude my section on Avebury and the mysterious lights seen there, I was informed of a most remarkable sequence of events that occurred on Silbury Hill one hot summer's night in 1994. It was a story that I had long heard rumours about but had never been able to track down. It concerns not just the appearance of mysterious lights, but also their apparent transformation into structured forms and the manifestation of otherworldly entities that have no obvious place in this cherished vision of reality we hold on to so dearly.



IV

Great Balls of Fire

IT WOULD BE Sonya's first-ever sampling of her partner, and future husband's, new passion, exploring the crop circles that were appearing with more and more frequency in the fields of southern England. Paul adored the landscape around Avebury, and that coming Saturday—July 30, 1994—the plan was for the two of them along with a friend named Rob to climb Silbury Hill and remain there overnight. It was not necessarily Sonya's first choice of an ideal weekend away, but she was happy to go with the flow and see what happened.

The drive from their home in the Midlands to North Wiltshire went without incident, and with some trepidation the three of them now climbed Silbury Hill on that pleasant summer's evening. They had arranged to meet two friends, Kenny and Darryl, who were already there when they arrived. They too had come to do some sky-watching, and as they all greeted each other on top of Europe's largest manmade mound, constructed in stages between 2500 BC and 2000 BC, they noticed a group of about five or six

teenagers huddled together on its flat summit, which has a diameter of just under 100 feet (30 m). The youths, they felt, lived locally, possibly even in Avebury itself.

Engulfed by Fog

Time passed and as night fell Kenny wanted to know if anyone was up for going to an event, a global meditation, that was to take place shortly in Avebury. Paul, Sonya, and Rob decided against it, preferring instead to stay on the hill.

As Kenny and Darryl readied themselves to leave, a dense fog started to roll in across the fields from the direction of Avebury. Paul, Sonya, and Rob watched as it quickly engulfed the hill, leaving the summit like a dome raised above the clouds. Visibility in the immediate vicinity plummeted to around 15 feet (4.5 m), giving them a hazy view beyond this point, even though the surrounding landscape seemed completely clear without any fog at all.

After their friends' departure, all went quiet inside the blanket of fog. Yet a short while later Paul, Sonya, and Rob became agitated upon hearing what appeared to be the sound of footsteps ascending the hill right in front of them (which, with its 30-degree angle of slope would make this difficult indeed; the usual route to the summit being via a spiral path). This recurring noise caused them to keep looking over the edge in order to try and catch a glimpse of any movement. Just as they thought they could see small dark forms (like children) ascending towards them, their attention was drawn to the sight of an orange ball of light, like a flaming torch. It seemed to be in the vicinity of the West Kennett long barrow, situated on a hill ridge about a mile (1.5 km) away to the south-southeast. Suddenly, a second ball of light, like the first one, appeared next to it.

At that moment there came a distinct smell of what Sonya described to me as like burning rubber, which Paul likened to either sulphur or the acrid smoke from a tyre on fire. This seemed odd, especially as they were now watching what appeared to be two distinct fireballs. Adding to the

increasing strangeness was the fact that the bells of St James' church, Avebury, now rang to announce that it was one o'clock in the morning at the same time that dogs on local farms began barking incessantly.

The fiery orbs were now heading in their general direction. At first they followed the footpath that leads from the long barrow down to the nearby A4 road (the one that Leon, Lisa, and family were on when they spotted the silvery globe in the vicinity of the Sanctuary). Trying to find a rational explanation for what was going on, the party wondered whether the lights were in fact flaming torches being held by travellers on their way down from the long barrow. Another explanation considered was that they were orange lamps on bicycles navigating the bumpy terrain, as the lights seemed to be bobbing up and down in a manner that might well suggest this fact.

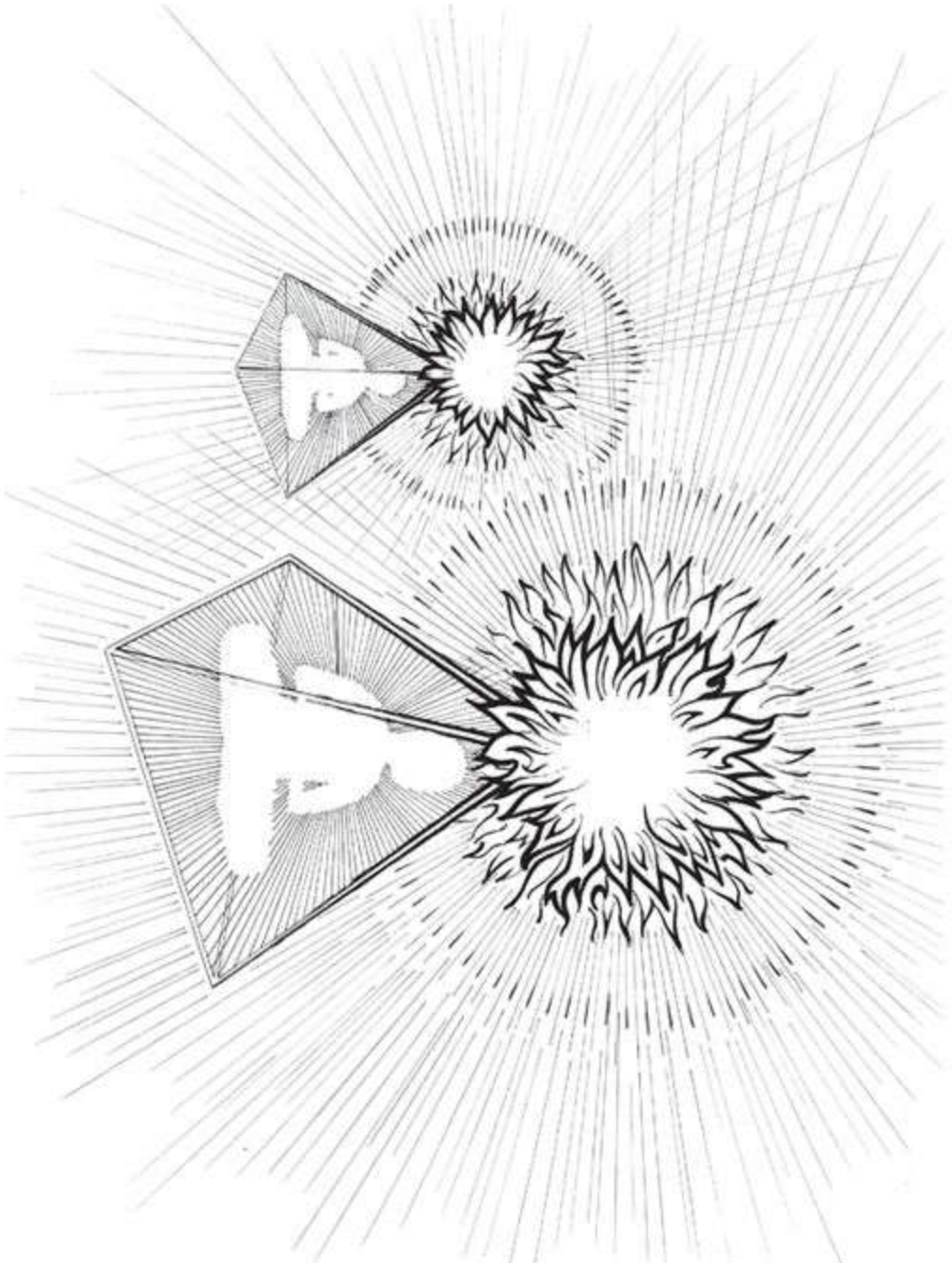
All three watched as the fireballs now changed course slightly in order to cross a grassy meadow between them and the long barrow. Even as they reached the edge of the field, which is bordered by a wire fence and hedgerow, they continued their approach unabated, floating on to the main road and moving along it until they reached a small lay-by, some 170 yards (154 m) away from the party's vantage point on the hill.

It was then that Sonya remembered that in her bag was a cycle lamp, so grabbing this, she flicked it on. Realising that its light beam simply made visibility worse, she switched it off. Eerily, at that precise moment the two balls of light stopped dead in their tracks, at which time Paul, Sonya, and Rob saw beneath each of them a structured form, a tetrahedron or three-sided pyramid made up of equilateral triangles, its horizontal base level with, although slightly above, the road surface. The angled edges and corners were highlighted by dark "struts" that appeared solid enough, although the objects' sides and interior seemed translucent. Every so often a lightning-like flash would run down one of its faces, like some kind of localised electrical discharge.

The tetrahedrons now turned to face Silbury, as if alerted to their presence, at which all saw, either kneeling or sitting cross-legged, a small figure sitting inside each object, its hands clasped together on its lap.

Adding still further to the surrealism was the fact that the beings, which were estimated to be around four and a half to five feet (1.37-1.52 m) in height, seemed to emanate a dull orange glow. The weird sight prompted Sonya to exclaim: “They’re little people,” although why exactly she is not sure.

At this point the fireballs started to lift into the air, their orange glow reflecting off the tops of a small clump of trees positioned some 100 yards (90 m) from their position, causing one of the group to exclaim: “They’re coming up the hill!”



iv. Artist's impression of the balls of fire seen by Paul, Sonya and Rob in July 1994, complete with the tetrahedrons and light beings glimpsed beneath them when in the vicinity of Silbury Hill.

Blinding Flash

Paul and Sonya say that the fireballs quickly reached around 10 feet (3 m) above the hill's summit, which is approximately 130 feet (40 m) in

height. As the objects now closed in to within 15-20 feet (4.5-6.0 m) of the witnesses, Sonya says that everything—their movements, reactions, and responses—seemed to go into slow motion. She recalls putting her hands out towards the globes of fire, which were around two feet (60 cm) in diameter, just as she became aware of seeing the situation from two different perspectives—one through her eyes and the other from a disembodied perspective, somewhere behind and to the side of her. She described the sensation as similar to when she was in a bad car accident and the same thing happened then. For a brief moment after the impact, time had seemed to stand still as she became aware of glimpsing what was going on both through her eyes and from a elevated position outside of the car.

Paul said that as the globes moved in close, the air became highly charged with static electricity, which was even partially audible. Sonya goes further by insisting that she could actually hear the objects in her head. This she perceived as a faint "whispering" accompanied by a crackling, high-pitched sound.

Both Paul and Sonya recall turning around at this point and seeing the group of youths asleep in a circle, their bodies covered by what seemed to be black bin liners, which were glistening as if wet. The youths appeared lifeless, as though they were nothing more than a huddled mass of darkness. Yet later when they looked, Paul and Sonya saw that none of the youths were covered in this way, even though none of them had awakened from their apparent slumber.

At the same time, Sonya remembers swinging her head round, her hands still outstretched, and seeing Rob leap backwards just as the fireballs erupted into an intense burst of light, like some kind of silent explosion. Paul recalls something similar occurring.

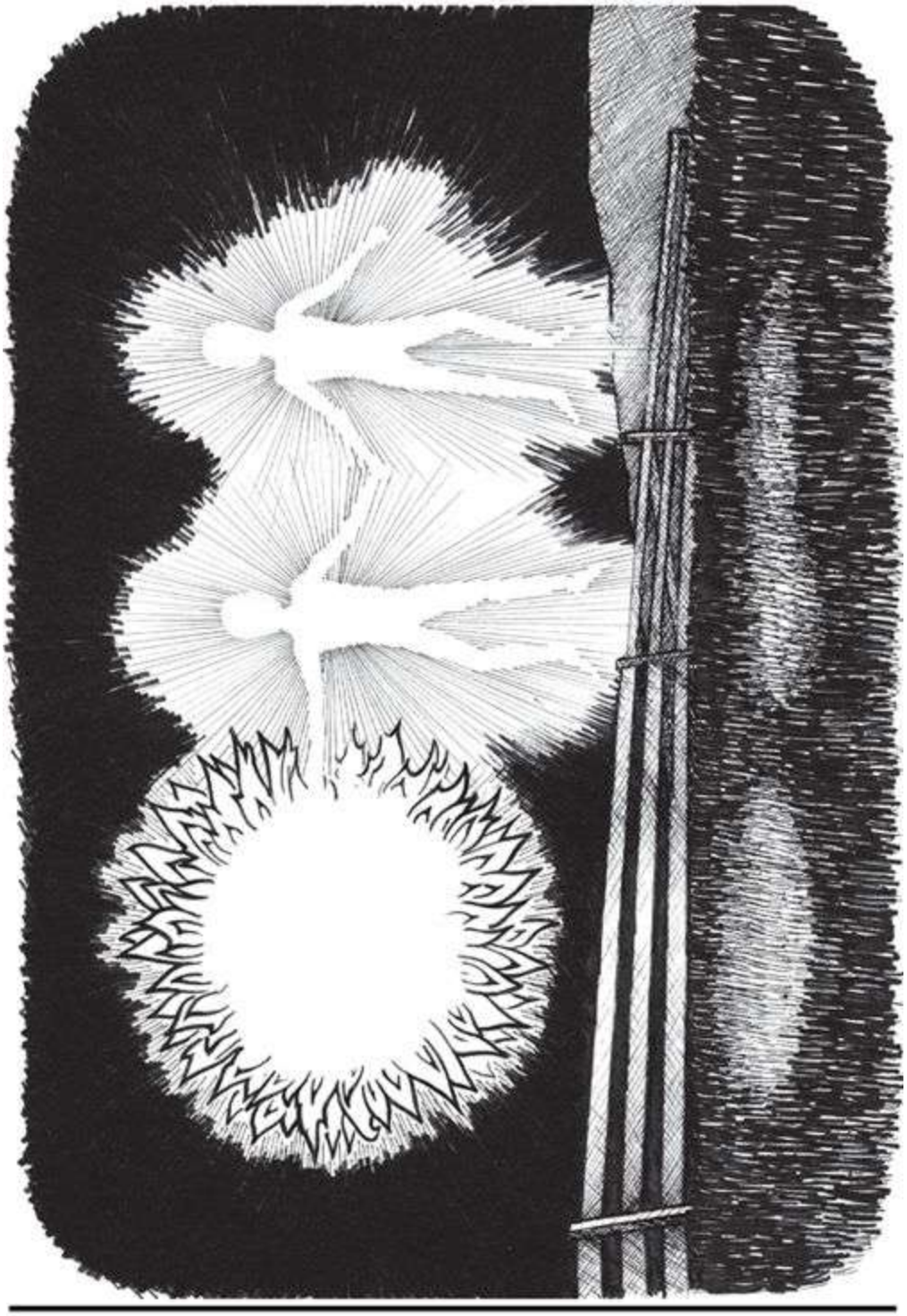
All three then watched as the fiery orbs withdrew back to the base of the hill. Having reached their former position on the road, they now travelled back towards the lay-by. Here they inexplicably combined to become a single light source as the object now moved into the field, illuminating an old cow trough as it went. Here it came to a halt and initiated one of the strangest sequences in the whole episode. First one and

then another small humanoid form, similar in size and appearance to those seen earlier inside the tetrahedrons, emerged hand-in-hand from inside the much smaller globe. Neither stepped onto the ground but remained suspended in midair, still holding hands, before they quickly merged back into the fireball, which floated back on to the open road.

Beyond the fiery orb, Paul, Sonya, and Rob could now make out tiny pinpricks of light, which seemed to transform into three or four tetrahedral structures like those witnessed earlier, along with a similar number of small beings emanating, as before, a diffuse orange glow. The whole unearthly procession then started to float down the road in the direction of Marlborough, bathing the road in an orange glow as it went. So bright was this illumination that the three of them could distinctly make out the white lines running down the centre of the highway.

At that moment a car unexpectedly approached from the direction of Marlborough, the first since the beginning of the episode. Paul, Sonya, and Rob's first reactions were that it was going to hit the bizarre light display. As if hearing their words, the entire spectral troop shrank down into a single white ball the size of a tennis ball, which then shot into the hedgerow on the opposite side of the road.

As the vehicle reached the fog, the driver stamped on the brakes, at which there was an unexpected voice from behind them. It was a guy they had never seen before, who later gave his name as Jamie. He had been sitting on the other side of the hill just below the summit, and had got up for a walk around. Seeing them all standing up, he wondered what was going down.



v. Artist's impression (page 141) of the two light beings seen to emerge hand-in-hand from a ball of fire as Paul, Sonya and Rob watched from a vantage point on Silbury Hill in July 1994.

Even before they had a chance to properly explain what was happening (Jamie had seen nothing of the earlier close approach of the lights), all four

now saw the tennis ball-sized light come back out of the hedgerow and virtually swing around the back of the car. Having crossed the road, it entered a field to the east of Silbury. Yet somehow the driver failed to spot anything unusual, a fact later confirmed when it emerged that the vehicle was being driven by crop circle researcher Paul Vigay, who was on his way home from a conference.

The tiny light source was lost from view as it quickly moved around the back of the hill, causing Paul to rush across to the opposite side of the summit in the hope of picking it up there, unfortunately to no avail. The others continued watching the road and fields on the other side of the hill and were rewarded with one final light display.

Someone exclaimed: "What's that?," their finger pointing towards the field on the south side of Silbury Hill. All three then watched as a line of coloured lights in an east-west alignment—one white, one blue, one orange, and a fourth one red—moved away towards the south-southwest, climbing a gradual incline before disappearing over the brow of a hill. Sonya described them as like "fairy lights" stretched out like beads on a string.

That was it—the whole bizarre experience was over. Quite suddenly, Paul, Sonya and Rob became aware of distant ambient sounds—birds calling, that sort of thing—which had been strangely absent during the light display. Indeed, after hearing the church bells announce that it was one o'clock and the dogs barking on local farms, a "deathly silence" had befallen the hill. This was strange enough, but the three of them became even more mystified when on asking Jamie the time, he looked at his watch and said it was 3:15 am. This made no sense, as it implied that the strange events had occurred across a period of around two and a quarter hours, which didn't seem right at all. For them the whole episode could not have lasted any more than around fifteen to twenty minutes, implying a temporal distortion of nearly two hours.

For another hour or so the four of them remained together, attempting to fathom what had happened until, finally, the fog began to lift. Shortly after that, as the first light of day lit up the local landscape, the group of youths, as if suddenly clicked out of some kind of collective hypnosis,

woke up, picked up their belongings, and left the hill in a single file without saying a word to anyone. Sonya recalls this as being particularly strange. A little while later the three of them departed the hill themselves, following a night that had been unbelievable in the extreme.

Strange Aftermath

For weeks afterwards Rob was unable to sleep properly at night. The whole thing had really scared him. Sonya, on the other hand, remained more philosophical about the episode, even though she had no rational explanation for what had gone on. Paul, a musician and piano tuner by trade, channelled all his energy into making music, eventually forming a band along with Sonya, which since that time has been creating electronic trance music inspired entirely by their experience on Silbury Hill in 1994.

Only a handful of people ever came to know what really happened that night as Paul, Sonya, and Rob never courted publicity in any way. Indeed, to my knowledge the story has never before reached publication. Without any fanfare, the three of them would return to Silbury Hill on the anniversary of the experience. Here they would sky-watch overnight in the hope of again seeing something unusual, and occasionally they would be rewarded for their efforts. Even though the intensity of what happened has subsided somewhat, it is a matter that is likely to haunt them for the rest of their lives.

Direct Communication

On being pushed on what she thought really happened that night in 1994, Sonya says she feels as if some kind of "direct communication" took place. "They," i.e., the intelligence behind the manifestation of the mysterious fireballs, seemed very much aware of their presence on the hill and responded to this fact. She even senses that, after making their close approach, the fireballs backed off when they realised just how scared Paul and Rob had become. She feels also that the objects were looking for

something that night. Either that or they'd lost something, or the whole thing was "dimensional," i.e., a product of some higher dimensional reality.

Sonya says that during the experience the three of them mysteriously acted as the eyes and ears of the objects, as if there was some kind of non-local connection between the witnesses and phenomena observed. Paul agrees, adding that the intelligence (or intelligences) behind the orbs knew everything about them, and was aware of their thoughts and conversations, and responded accordingly when they shouted that the car was going to collide with the spectral procession if it did not move out of the way. The manner in which the tetrahedrons and glowing beings instantaneously shrank down to the size and appearance of a tennis ball seemed confirmation of this fact.

Paul is happy to accept that the way in which the entire light display manifested out of balls of fire suggests that the light intelligences were able to take on any form they chose. In other words, both the tetrahedrons and the light beings were merely projections or extensions of a much more primary energy source, one that was clearly behind the objects themselves. More than this, he believes that what they saw was meant for them to see, as if the entire light display was truly personal.

The time distortion aspect of the episode continues to baffle Paul and Sonya. It is something they cannot explain, and even though hypnotic regression has been suggested as a means of exploring the missing time, they prefer to keep their memory of what happened just the way it is. Having said this, Paul does admit that he has a strong sense that during the fireballs' close approach, some part of him was somewhere else, and not on the hill. He is unable to express this gut feeling in any greater detail, but knows somehow that this is right.

From the conversations I have had with Paul and Sonya, I can say that they are highly intelligent, intellectual people with the ability to concisely describe what happened to them that night in July 1994. They are certainly not fantasy-prone individuals likely to have misidentified some mundane phenomenon or made up the story for their own purposes. Yet if this is so, then what are we to make of what they saw, which in all honesty seems

unreal in the extreme? How was any of this going to fit in with the plasma solution to UFOs?

Ceremonial Landscape

It seems more than coincidence that the strange fireballs seen by Paul, Sonya, and Rob manifested initially in the vicinity of the West Kennett long barrow, and then followed an established footpath before altering course to target Silbury Hill, Europe's largest manmade mound. There seems to be an unquestionable link here between these key prehistoric monuments and the presence of the fiery orbs, which not only followed an ancient track but also spent a considerable amount of time on another manmade construction—the A4 trunk road! This implies once again that their manifestation and movements might well be influenced by the presence of artificial features, whether ancient or more modern in construction.

The fact that the tetrahedrons and small light beings were witnessed emerging from and returning back into the balls of fire, tells us that it was these fiery globes, and not the small entities, that were the primary source of the intelligence involved. In other words, it would seem that these presumably plasma-based objects have the ability to metamorphosise or multiply into structured forms and humanoid figures, perhaps as Carl Jung predicted, in association with the desires, wishes, and expectations of the human mind.

The smell of sulphur or burning tyres reported after the initial appearance of the fireballs is revealing, and brings to mind the research of former NASA aerospace engineer Paul Bunnell. He determined that the Marfa Lights emit spectral signatures consistent with them being either buoyant plasmas or quite literally, floating balls of fire, or arguably a mixture of both, since flames themselves are a form of plasma. This said, there is nothing here to suggest that the fiery orbs seem in 1994 were burning sulphurous gases, or indeed rubber (which creates dangerous toxic compounds including carbon monoxide, acids, zinc, and lead). It is possible that plasmas are able to sustain their manifestation through the ionisation of

readily available gases, which might include aerosols released into the air by the petrochemical industry. On the other hand, the strange odours smelt by the witnesses might simply have been caused by foul air in the dense fog that engulfed Silbury Hill for the duration of the episode.

That ionisation was taking place in association with the balls of fire seems confirmed in that both Paul and Sonya appeared to perceive audibly the objects' powerful electrostatic presence. Remember, in a plasma environment it is electrostatic charges that bind together the sea of free electrons. As we shall see, electrostatic effects are reported so often in association with UFO close encounters and luminous mists that it becomes inescapable that plasma is *not* in some manner important in unravelling the true nature of these clearly sentient light forms. Believers in nuts and bolts UFOs could argue that any electrostatic or electromagnetic effects reported in connection with UFOs derive from the spacecraft's ion drive, which produces plasma as a by-product. However, the relationship between UFOs and plasma seems much more fundamental to the core dynamics of this phenomena, and only by accepting this can we properly attempt to understand what exactly Paul, Sonya, and Rob might have experienced that night back in 1994.

Higher Dimensional Activity

What their case does adequately show is that in the very same area where mystery lights have been seen for centuries, UFO close encounters can and do take place. In this case it was a close encounter of the third kind, which is the observation of entities in association with an unidentified aerial object. This is something that we will find again and again at UFO hot spots —they seem to produce sightings of strange light phenomena across an extended period, and just occasionally these objects will come so close to witnesses that they end up causing everything from missing time episodes to full-blown abduction scenarios.

The bigger question is whether or not what happened at Silbury Hill in 1994 was *alien* in the true sense of the word. Certainly, I cannot see

anything in Paul and Sonya's accounts that would persuade me that the episode was the result of alien beings visiting here from another planet. Sonya's suggestion that the episode was in some manner "dimensional," i.e., connected with a higher dimensional reality, is probably much closer to the mark. From the reported time distortion experienced during the episode to the sense of direct communication taking place, Sonya's apparent bilocation, the transition of everything into slow motion, Paul's sense that he was somewhere else when the objects were at their closest, the sight of the sleeping youths seemingly covered in glistening black bin liners, and even the manifestation of the tetrahedrons and light beings—all these seemingly diverse elements reflect what can happen when the human mind interacts with shifted realities and multi-dimensional environments after coming into contact with plasma-based light forms. It is a realisation that will become more and more apparent as this investigation proceeds, as will the relationship that exists between the manifestation of these strange objects and UFO hot spots like Marfa, Hessdalen, Avebury, and the many others featured in this book.

It was time now to leave Avebury and journey almost due south, across the line of the Pewsey Downs, just 4.5 miles (7.5 km) to the village of Alton Barnes. Since 1990 it has become a Mecca for crop circle enthusiasts who come here each year from all over the world hoping to see a UFO or witness a circle form. Yet behind this annual fanfare, which usually results in a plethora of extraordinary claims, lies a level-headed local community that usually remains apart from the hustle and bustle of the annual crop circle season. From them comes a wealth of data telling us that mystery lights have been appearing in this breathtaking landscape for some considerable time indeed.

LIGHT QUESTING TIPS WHEN VISITING

AVEBURY, WILTSHIRE, UK

Avebury is situated in the English county of Wiltshire, on the A4361 Swindon to Devizes road some eight miles (13 km) south of junction 16 of the M4 motorway. Accommodation is available locally, although book well in advance if coming in the summer or close to a pagan festival date (a full list of local accommodation is available online at druidnetwork.org). The Avebury henge monument, with its three interconnected stone circles, is accessible at any time of day or night, although officially to visit the monument you need to park in the National Trust car park, located off the A4361 road immediately south of the henge (if not, use The Red Lion Inn car park).

Light anomalies have been reported in and around Avebury since at least the eighteenth century, so the chances of seeing something unusual are actually quite high (as the author can vouch for himself). For the true light quester though, up the ante by visiting one of the other important local prehistoric sites (see map on page 112). This includes the 6,000-year-old West Kennet long barrow, accessed via a footpath from the A4 road between the Avebury turn off, which leads down the Kennet Avenue and the Beckhampton roundabout (where you'll find The Waggon and Horses public house).

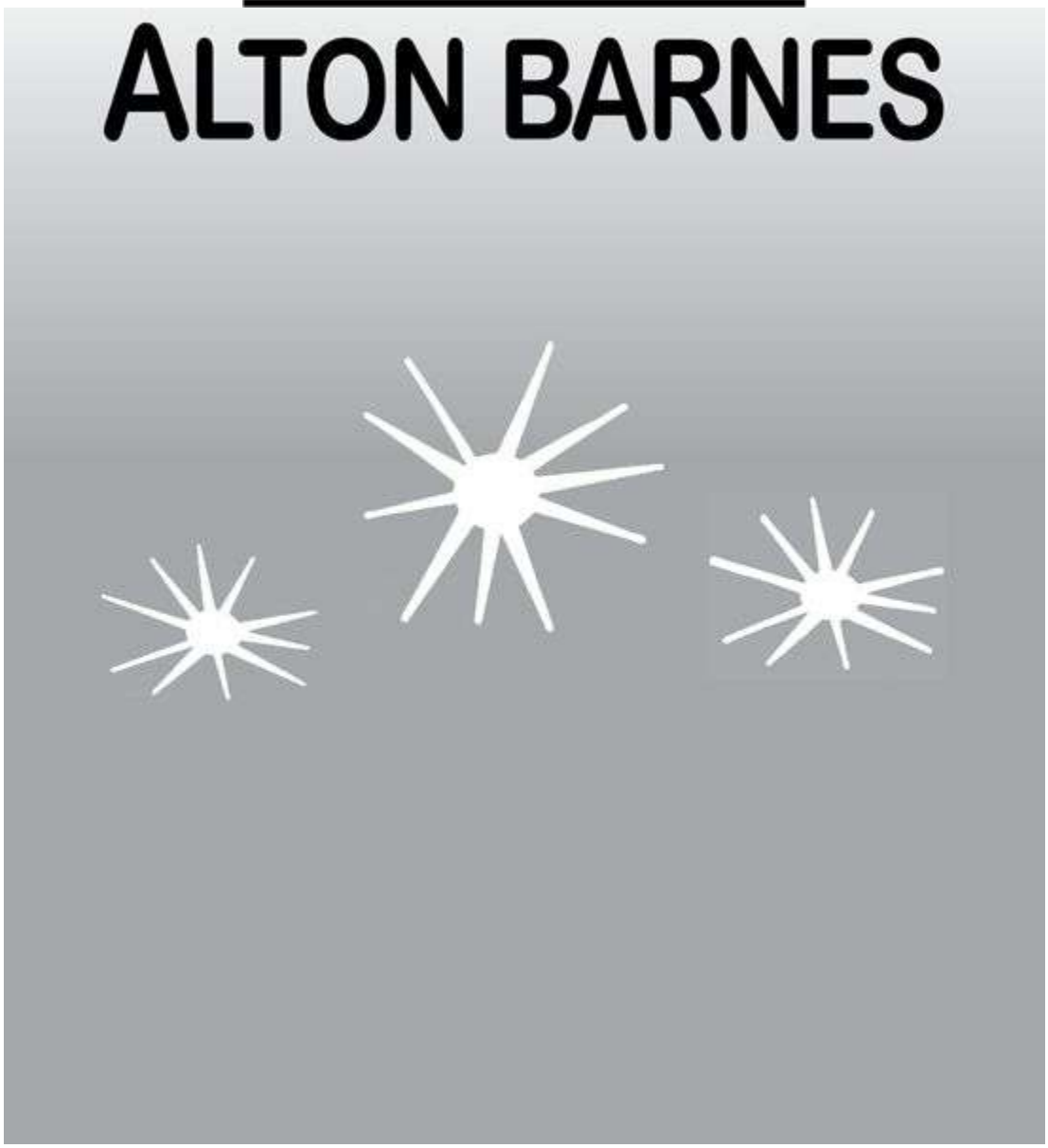
Another good site for light watching is the Sanctuary. This lies just south of the A4, a little east of the Kennet Avenue (next to the Ridgeway path). From here you have a commanding view of the local terrain, all the way across to the Pewsey Downs in the south.

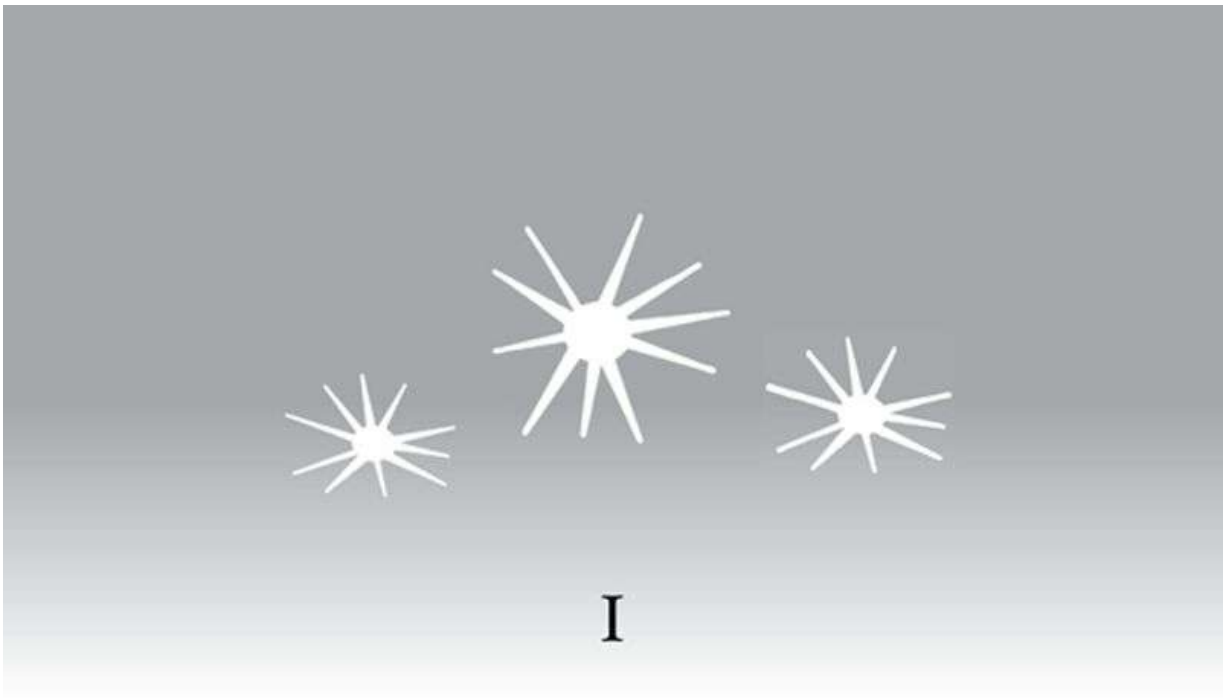
A little further along the A4 road towards Beckhampton is Silbury Hill, Europe's largest man-made mound prior to the industrial age. Climbing Silbury Hill is no longer permitted, although a large car-park on its west side is an ideal place to park up for the night. From here you can walk the footpaths or keep a watch on the West Kennet long barrow located on a hill ridge towards the southeast.

For the more adventurous light quester, there is always Windmill Hill, the Neolithic encampment, which lies one and a half miles (2.4 km) northwest of Avebury. The easiest approach route is by following Avebury High Street to its end, and then accessing a footpath on the right that connects with Bray Street, situated immediately west of the village. Continue along the road in a westerly direction, straight, past Swan Cottage, until you come upon farm buildings on your left-hand side. Turn right here onto a farm track. This will take you to Windmill Hill, where an uninterrupted view of the local landscape is available. Like the various other prehistoric sites around Avebury, Windmill Hill has been the setting for various sightings of mysterious lights; plus it was here, beneath its slopes, that the famous Triple Julia set crop formation appeared in 1996.

For those wanting to keep up with crop circles appearing locally across the summer months Avebury's The Henge Shop in the High Street has a wall map marking the whereabouts of all recent formations (also check online with cropcircleconnector.com for all the latest circle news). The Red Lion Inn, just over the road from The Henge Shop, is a perfect place to have a drink and meal before starting any long nights out.

ACT FOUR





I

Light Over Alton Barnes

MAKE MENTION OF the Wiltshire village of Alton Barnes, and the chances are that anyone even remotely knowledgeable on the subject of UFOs will think in terms of crop circles. For its cultivated fields have, in the past two decades, played host to some extraordinary examples of these swirled revelations of our times. It is an association that began on July 12, 1990, when the first light of dawn revealed the presence in Alton Barnes' gigantic East Field of a magnificent geoglyph. Some 430 feet (131 m) in length, it was made up of swirled circles, concentric rings, keys, spurs, and coffin-like boxes, all locked in harmony by a long corridor of flattened crop. Its creation in the hours of darkness, by what some saw as mysterious forces associated with UFOs, had a profound effect on all those who gazed upon its majestic design.

Orgone Projects

I recall seeing pictures of this fabulous crop formation—which went on to be featured on the cover of a Led Zeppelin album—and thinking that either the crop circle phenomenon had reached a point of hoaxing on a grand scale or that something awesome and inspiring was now taking place (perhaps even both). As a consequence, I reconnected with the subject of crop circles, something I had left behind many years before, and embarked on my own quest to understand their nature, purpose and ultimate meaning, the fruits of which were published in my book *The Circlemakers* (1992). On top of this, between 1993 and 1995 Alton Barnes became the site of three years of scientific experimentation orchestrated by myself in an attempt to show the possible relationship between UFOs, crop circles, prehistoric landscapes, anomalous energy readings, and the human mind. For two whole weeks each year—under the banners of Orgone 93, Orgone 94, and Orgone 95—I brought together a talented group of people who combined the use of scientific instrumentation with intuitive practices in order to monitor the area in the hope of detecting correspondences between the various areas under study. The findings from the first two years of research were published in my book *Alien Energy* (1994).

As part of my survey of the area, I examined its geology and topography. The Pewsey Downs dominate the skyline to the north as a continuous line of hills that stretch from east to west as far as the eye can see. On many of the summits are prehistoric earthworks and monuments, the most prominent being the remains of the Adam's Grave long barrow on Walkers Hill, a Neolithic camp on Knap Hill, and a round barrow on Milk Hill, all of which are visible from Alton Barnes and the nearby hamlet of Alton Priors.

Strange Experiences

Strange experiences of all kinds are reported in the vicinity of crop circles, including physiological and psychological effects on visitors, along with the malfunction of electrical equipment. Although much of this can be put down to an overactive imagination on the part of some visitors, too

many experiences occur on a regular basis for such claims to be dismissed out of hand, regardless of whatever or whoever creates the crop circles. As previously stated, if you construct a building or monument in the middle of a natural landscape, then you are likely to affect the subtle geomagnetic environment, and this might in turn cause strange anomalies of one sort or another. So in a similar vein, if the erection of standing stones into a circle or dolmen or the construction of rectilinear and curvilinear earthworks might affect the environment they are in, then surely the creation of more or less precise geometrical patterns in ripened crop might also cause strange effects, and perhaps even catalyse the appearance of unidentified light phenomena.

Ninety percent of all UFO sightings made in and around Alton Barnes can easily be explained as mistaken military flares, army helicopters, Chinese lanterns, deliberate hoaxes, or natural phenomena of one sort or another. People come to the area from all over the world hoping to see something mysterious in the night skies, and this causes them to more easily mistake mundane phenomena for something meaningful. Not that all visitors to Alton Barnes are misled in this manner, only that it becomes difficult to interpret what is real and what's not from all the absolutely incredible stories that come out of this area each year.

It is for this reason that I have decided to concentrate my own investigations on the claims of local people, who are quite obviously better acquainted with what they might be expected to see in the skies above their homes, and are thus less prone to flights of fancy.

The Case of Eddie Smith

The first case involves Eddie Smith, a retired science teacher and resident of Alton Barnes for 30 years. One evening in September 1992 or 1993, he was out walking his dog on the concrete track that connects the manor house at Alton Barnes with Woodborough Hill, a tree-capped knoll visible for miles around. The time was around 8 p.m. when Eddie unexpectedly caught sight of a "dull orange" ball of light that arched

through the air at a low altitude and in a matter of seconds reached the ground somewhere in the area of Alton Priors, several hundred yards from his position. Eddie described what he saw, quite emphatically, as "ball lightning," even though there had been no sign of a storm and low clouds filled the darkened sky. When asked why he thought it was ball lightning, he replied that it was "because it's the only thing that fits." This was evidently the first and only time that he had ever seen anything of an unusual nature.[1]

Burst of Light

One night during Orgone 94, our team was monitoring the Alton Barnes landscape from a vantage point on Woodborough Hill, close to where Eddie saw his orange ball of light, when we too witnessed something unusual. It was a massive burst of light that seemed to come from a spot around 200 feet (60 m) above East Field, the site of so many crop formations over the years. Those who saw the flash, which lit up the entire sky for a brief second, said it came from a ball-like source that existed momentarily before extinguishing into nothing. We later spoke to two people who had been lying in a crop formation in East Field when the burst of light had occurred almost directly above them. They could offer no logical explanation, and were as baffled as anyone about what had happened.

New Year Anomaly

Another case from the same area features a local couple, Tom and Kerry Blower. Early one New Year's Day they were navigating the winding lanes between the town of Devizes and Alton Barnes, following a night of celebration. With the Pewsey Downs beyond the fields to their left, they passed the southern spur of Clifford's Hill, which comes right down to the road. Suddenly and quite unexpectedly, a ball of grey-blue light rose up from the corner of a field. The object approached them fairly fast, coming

within five to six feet (1.5 to 1.8 m) of their vehicle before being lost from view behind them. When Kerry described the incident to me she spoke of the light as having a "dull blue" centre, something that made me recall a diffuse blue light source I witnessed at Avebury in 2007. The night was Saturday, April 14, and the time was just before nine o'clock in the evening. Enjoying a quiet stroll through the henge's southeast quadrant I looked up to see a quick succession of pale blue pulsations coming from a position between two large stones in the southwest quadrant, some 100 yards (90 m) from my position.

Curious, I walked briskly across to the spot, but found nothing that might explain what I'd seen. The episode perplexed me, especially since the pulsations had occurred in the same vicinity that Heather Peak Garland had witnessed an orb of light enter the ground almost three decades earlier. Had I witnessed some form of energy discharge caused by a disturbance in the localised geomagnetic environment? Are such light displays, like the one that occurred above East Field in 1994, short-lived variations of the more sustained light forms seen so regularly upon the Wiltshire downs? If so, then why might some of these energy discharges exist for less than a second, while others are able to manifest for minutes or even longer on some occasions? It is an enigma that will continue to baffle science for some while to come.

Bouncing Ball

Another encounter with a ball of light occurred along the same stretch of road, close to Clifford's Hill, in July or August 1992. Judith Daw, the wife of a local farmer, was driving home following an evening out with friends in the nearby town of Trowbridge when the incident took place. The time was well into the early hours of the morning, and having passed through the village of Allington, the car approached the southern spur of Clifford's Hill, just as Tom and Kerry had done immediately prior to their sighting. Judith now rounded a corner and saw on her right the concealed entrance to All Cannings Cross Farm. It was owned and run by her

husband, who was asleep in the car, although on the night in question they were heading back to the family home in nearby All Cannings.

With the farm entrance still about 400 yards (365 m) ahead of them, Judith now caught sight of an intense light source that appeared in front of her. It emerged from the direction of the farmyard, and was described as like a "motor cycle headlight." Instinctively, she slowed down and watched as the light crossed the road and entered a track opposite the farm entrance. It then began climbing toward an old chalk pit, beyond which she knew was Rybury Camp, a Neolithic encampment with a ditch and bank earthwork as much as 5,000 years old. The ball of light travelled at some pace, and seemed to bob up and down every once in a while, before being finally lost from view behind a clump of undergrowth in the vicinity of an old chalk pit.

Devil's Church

Judith is sure that what she saw was not a vehicle of some kind, adding that the self-illuminated object more or less bounced across the road as it crossed her path, an unusual action for something mundane or easily explainable.

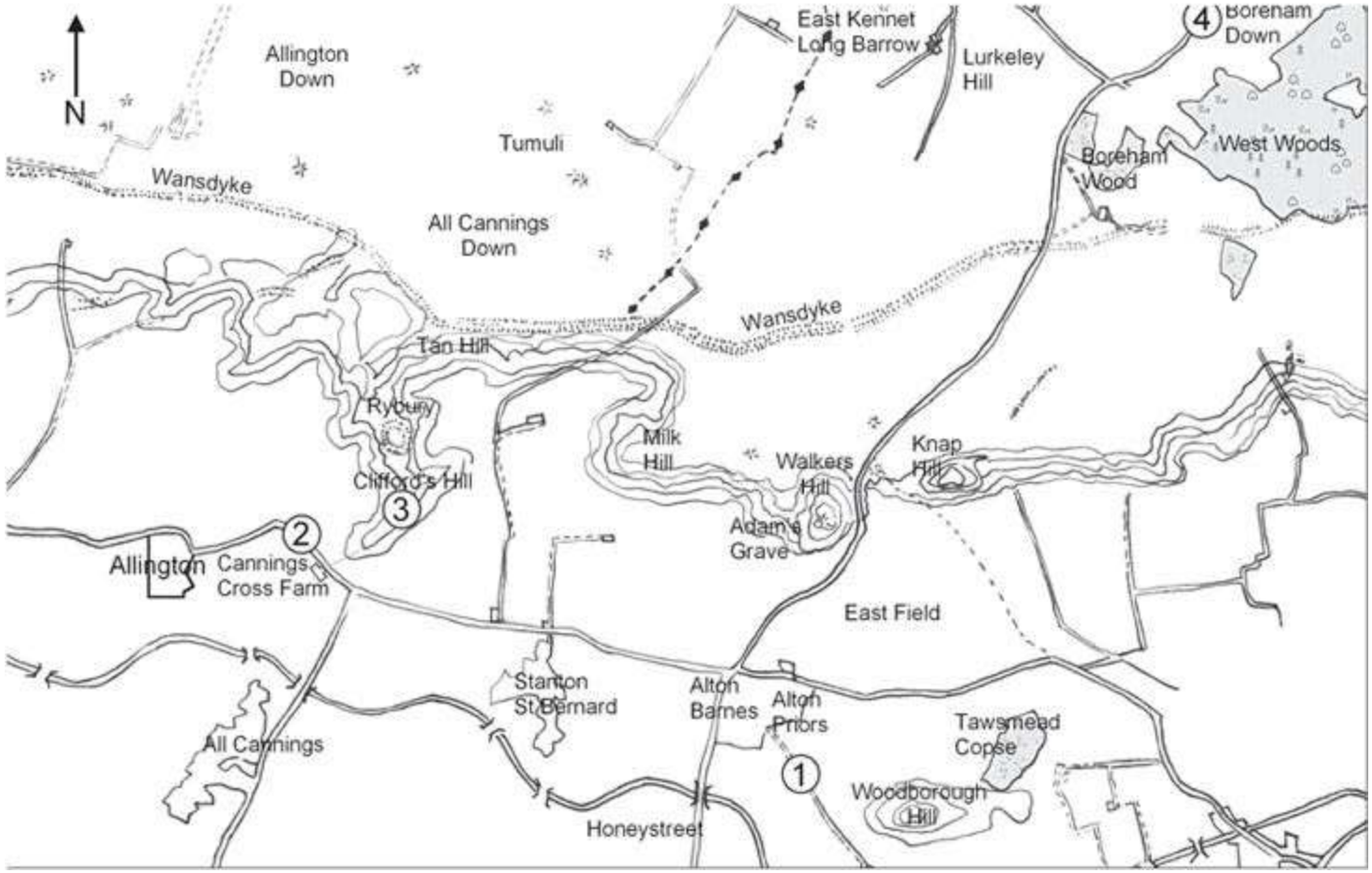
In Judith's sighting we see even more evidence of the apparent association between mysterious lights and prehistoric sites, in this case Rybury Camp, just beyond and to the north of which is the summit of Tan Hill, immediately behind which, on the summit of Milk Hill, is an earthwork known as the Devil's Church. Although such fiendish place names are usually associated with unusual topographical features, they can also relate to haunts of supposed supernatural denizens, who might have been seen in the past as responsible for the appearance of mysterious light phenomena. On Dartmoor, for instance, "weird lights" reportedly seen at night "flickering" on Long Ammicombe, a hill above the West Okement Valley, were attributed to the devil. As folklore writer Ruth E. St Leger-Gordon recorded in 1965:

> It was said that he [the devil] sat up there on the ridge keeping watch to prevent the men of Okehampton and the men of Tavistock from flying at each others' throats at a time when a deadly feud existed between the two towns.[2]

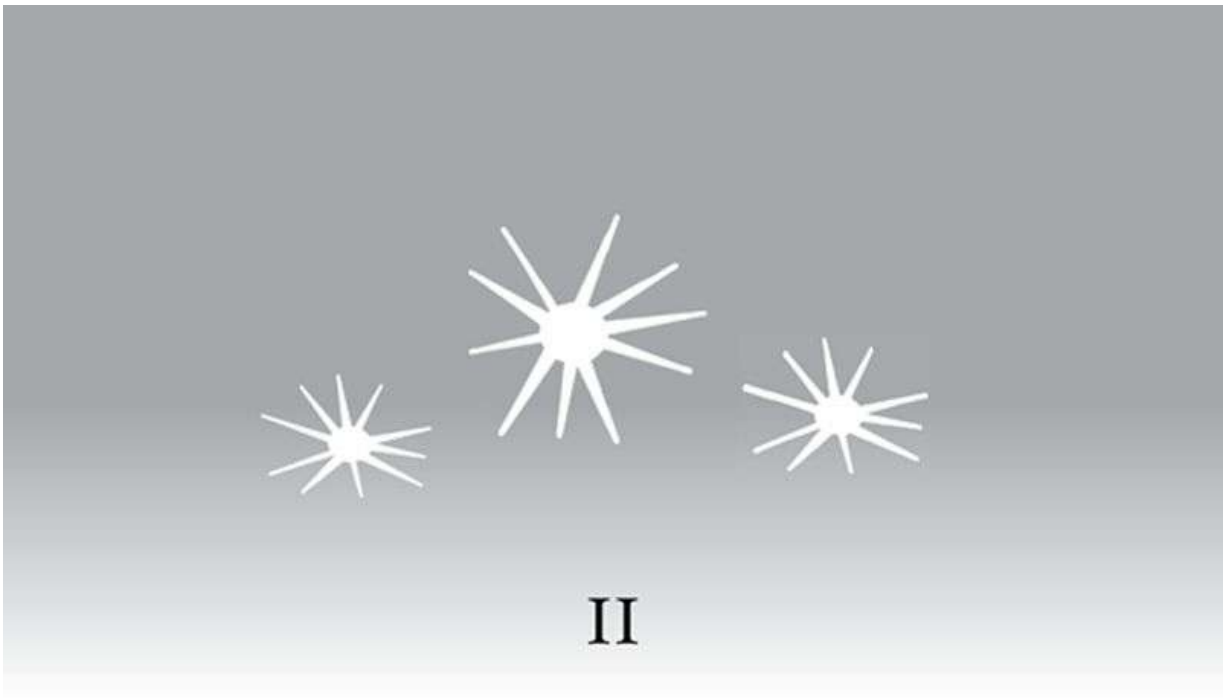
Whether the arch fiend's presence on Milk Hill can be put down to a similar appearance of strange lights is lost today. Folklore writer Kathleen Wiltshire in *Ghosts and Legends of the Wiltshire Countryside* speaks of a phantom funeral procession that was occasionally seen on the Wansdyke, the long linear ditch, close to the summit of nearby Tan Hill.[3] The procession's perceived spectral lanterns are shown in an illustration that accompanies the telling of the story in Kathleen Wiltshire's book, and here they do seem to represent mysterious lights (see fig. i).

Such tantalising folklore lends weight to the presence of mysterious light forms in and around Alton Barnes for some considerable time. Yet still we have to ask what the real relationship might be between the appearance of these incredible light forms and the chalk landscape in which they appear? Can it really be geology, as Paul Devereux and others have proposed?

i. Artist's impression of the phantom funeral procession said to haunt the Wansdyke ditch on the Pewsey downs in the region of Milk Hill and Tan Hill. Taken from Anne Wiltshire's book *Ghosts and Legends of the Wiltshire Countryside* (1985). Note the emphasis on the lanterns lighting the way. Is this ghost story based on the appearance locally of mystery


N
Allington Down
Tumuli
Wansdyke
All Cannings Down
East Kennet Long Barrow
Lurkeley Hill
4
Borenam Down
West Woods
Boreham Wood
Wansdyke
Tan Hill
Rybury
Clifford's Hill
3
Milk Hill
Walkers Hill
Knap Hill
Adam's Grave
2
Allington
Cannings Cross Farm
East Field
Stanton St Bernard
Alton Barnes
Alton Priors
Tawsmead Copse
All Cannings
1
Woodborough Hill
Honeystreet

ii. Map (page 158) of Alton Barnes, Wiltshire, showing principal sites mentioned in the text, along with the location of key sightings: 1. Concrete track leading from Alton Barnes manor house to Woodborough Hill where Eddie Smith witnessed "ball lightning" in 1992/1993; 2. All Cannings Farm where Tom and Kerry Blower and, separately, Judith Daw witnessed a mysterious ball of light as they travelled along the Devizes road late at night; 3. Clifford's Hill, where the ball of light observed by Judith Daw was seen to vanish in the vicinity of an old chalk pit; 4. Position of Mike Booth's encounter with three strange objects in a wheat field on Boreham Down on June 21, 2005.



II

Earth Lights Rising

ALTHOUGH NO SPECIFIC accounts of Will-o'-the-Wisp, or *Ignis fatuus*, being seen in and around Alton Barnes have been preserved, they *are* found in connection with a location just 10 miles (17 km) east-northeast of there. In the early nineteenth century, the water-meadows of Great Bedwyn were the setting for unusual light phenomena witnessed "by numerous people on numerous occasions." They were seen "at what is called The Folly Handing Post [SU 290635], where the road divides to go to Shalbourne and Oxenwood," and were most common "after a very wet period."[1]

One night "the farmer at Harding Farm [SU295625] saw one rise near the oak tree bordering the road and move away, not with a continuous movement, but sometimes rising, sometimes falling, halting, but gradually going further on until it crossed the road before him and went across Wilton Common to disappear near Hill Barn [SU281618]."[2]

The following night the farmer returned to the same spot with members of the family in the hope that the strange light would return: “This time one passed near the cottages on the road to the farm and disappeared near the Downs. The autumn of 1915 and spring of 1916 were very wet. During this period many were seen.”[3]

All these locations are immediately south of Great Bedwyn on an eastern extension of the Pewsey Downs close to the Wilton windmill, which in 2010 played host to an impressive crop formation discovered in a field of ripened yellow rapeseed. Many crop circle enthusiasts came to believe that encoded within its snowflake-like design was a message in ASCII code revealing a mathematical formula known as Euler’s identity, or at least some variation on this theme.

Despite all the excitement surrounding the arrival of this 300 foot (91 m) diameter geoglyph, first noticed on the morning of May 22, its presence did not seem to stir up any new sightings of Will-o’-the-Wisp locally. The same cannot, however, be said for Alton Barnes, a few miles up the road where the sheer volume of people entering the area across the summer months produced the usual plethora of UFO sightings and alien encounters.

Lizard-headed Aliens

I spent one memorable night in the car park serving Knap Hill, which overlooks East Field. Assembled was a large band of croppies, sky-watchers, and travellers who all had tales to tell about the weirdness that has plagued this spot in the recent past. One man told me about a bug-eyed alien he had seen emerge from a ball of blue light right next to where we stood, while another tried to convince me that a dimensional doorway in the shape of a pyramid existed on Adam’s Grave. A carving on a seventeenth-century tomb in the nearby parish church of Alton Priors shows this stargate disguised as the gates to heaven. At the right time this cosmic portal, along with the rest of the twelve stargates located around the world, will open to allow the righteous to ascend from level one of existence to level five, bypassing levels two to four. Those not ready for ascension are doomed to

become the minions of lizard-headed aliens from the constellation of Draco, who seem hell-bent on enslaving the human race. Such are the unshakable beliefs of those who frequent this nocturnal world across the summer months.

A UFO Mecca

Each year dozens of UFO reports come out of Alton Barnes and its environs, and many of them could be cited in order to support the view that this area is a major UFO hotspot. My book *Alien Energy* contains many such cases if the reader wants to pursue the subject further. As to why the manifestation of mysterious lights might proliferate in this area is a matter that should be addressed. Unquestionably, the intrusion by so many people into this ancient landscape, which has become a mecca for UFO buffs and crop circle believers alike, is unquestionably a catalyst behind so many reports of mysterious lights occurring in the area.

Somehow the presence of crop circles in the Alton Barnes landscape has become entangled with the appearance of the lights in the same way that the prehistoric stone and earthen monuments around Avebury have become entangled in the manifestation of strange light phenomena there. Yet unlike Avebury and its environs, where the bedrock is seemingly devoid of any noticeable faults or intrusions, the Pewsey Downs contain "deep-seated east-west boundary faults," which have severely affected the creation not only of this mainly chalk downland, but also the existence of various surface faults, i.e., faults that are visible on the surface.[4]

According to Isobel Geddes in *Hidden Depths: Wiltshire's Geology and Landscapes* (2000): "One of these [boundary] faults is hidden beneath the Vale of Pewsey and only shows itself in the Jurassic rocks northwest of Westbury, where it is known as the Heywood Fault."[5] This is important information if bedrock faulting does contribute to the production of unidentified light phenomena, like that being reported with frequency in and around Alton Barnes. Certainly, faulting can create fluctuations in the geomagnetic environment, which might easily affect the movement and

longevity of a manifested light form. Even so, geology and geomagnetism are probably just two components in an infinitely more complex process involved in light creation.

Quantum Entanglement

One other possible element involved in this process is our own minds. If we consider it possible that these strange objects, which appear close to the ground as much as they do in the open skies, possess some kind of sentience or intelligence, then perhaps our yearning belief in their existence helps their proliferation in an area that is universally considered *able* to produce UFO sightings on a regular basis, i.e., a UFO hotspot. In other words, it might be possible that our wishes and desires can encourage the lights into visible manifestation.

How might this work?

The answer is quantum entanglement, which means operating outside the constraints of "local" or inter-connected space-time. Put simply, it is a process whereby an entangled pair of sub-atomic particles, such as photons and electrons, are able to split apart with each particle going off in a different direction but still retaining a permanent link with its partner across any distance; i.e., "spooky action at a distance" as Einstein called it. Thus if one part goes off to the opposite end of the universe, while the other stays put, both are still able to communicate with each other as if they either continue to share the same existence or they are able to communicate information between each other in a manner that seems instantaneous.

Because entanglement implies an instantaneous transfer of information, any communication between the two particles might well occur outside of normal space-time and even backwards in time.[6] If we consider that an infinite number of sub-atomic particles are doing the same thing all the time, then non-local communication becomes not just a possibility but a likelihood.

Quantum entanglement might be the key to everything from telepathy to precognition, and even mind-over-matter and teleportation. Indeed, the

matter is today being studied with a view to building not just immensely powerful quantum computers, which might effect the instant transfer of data, but also further down the line, the transfer of matter from one place to another.[7]

Wishful Thinking

Because an infinite amount of particles exist to allow entanglement to occur, there is every chance that sub-atomic particles involved in human consciousness can synchronise with the light intelligences theorised as existing within plasma environments, especially as the human brain functions through the mass transference of information through electrical stimulation and impulses. Thus any thoughts of wanting to see mysterious lights, whether it be a conscious or unconscious decision, could trigger their very real manifestation, either by convincing them to appear or by drawing them out of the woodwork, so to speak.

We interact with what we see or expect to experience, perhaps giving it vitality and stimulating its sentience or intelligence. The chances are that the more we interact with the presumed light intelligences, the more they react to our presence. If true, then it is something that might easily have been occurring on different levels for hundreds if not thousands of years, with the quantum process of entanglement being the key mechanism involved in this very subtle interaction.

So how does any of this relate to the appearance of mysterious lights in and around Alton Barnes, or indeed any other UFO hotspot? A powerful belief in the fact that one area above another can produce lights quite possibly helps trigger them into manifestation. Let me give you an example of how this might work. When I drive through the countryside around Avebury and Alton Barnes, I constantly scan the local landscape for signs of unusual activity, because I firmly *believe* that I might see a mysterious light of some kind.

Thus in Alton Barnes, with its ideal geology, its rich folklore as well as the wishes and desires of so many visitors each year, it is perhaps

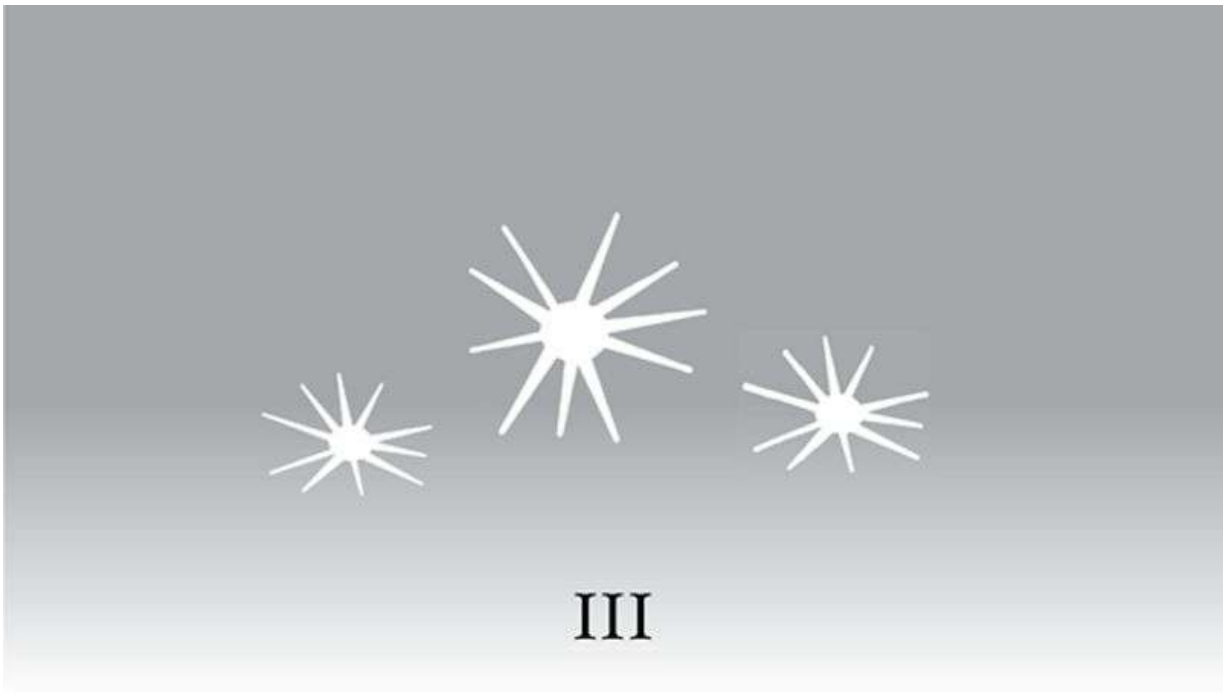
understandable why the area plays host to the manifestation of strange light phenomena. However, if this is correct, why do similar lights appear with frequency in and around Avebury, which does not seem to have an idealistic geology for this process to occur? Is it purely through the wishful thinking of those who firmly believe that mysterious lights *do* tend to appear in this area on a fairly regular basis?

To a degree, the answer to this last question is, quite possibly, yes. Yet the fact that we know that Avebury has been producing strange light phenomena for hundreds of years suggests that there must be other factors involved. What these are we can only guess at today. The chances are that it really does relate to the manipulation of the landscape in prehistoric times by our Neolithic and Bronze Age ancestors, and in particular their creation of stone and earthen monuments, which very likely affect the local geomagnetic environment.

Experiencing the Light

In the case of Alton Barnes, it seems certain that the arrival in East Field of a high profile crop formation on July 12, 1990, galvanised people's imagination with respect to the area and in so doing helped activate one of the country's leading UFO hotspots—a worthy neighbour to nearby Avebury. However, both locations would seem to have been landscapes haunted by mysterious light phenomena long before anyone took an active interest in observing them in the modern day.

Yet if these manifesting light forms are sentient, intelligent even, what is their relationship to us as human beings? That question is addressed in an extraordinary account involving three quite bizarre objects seen in a wheat field near Alton Barnes during the summer of 2005. It is a case that has not only baffled me, but also changed my entire perspective of the relationship that exists between us and the otherworldly intelligences behind these extraordinary light manifestations.



III

Incident at Boreham Down

IT WAS ON Thursday, June 21, 2005, the day of the summer solstice, that Mike Booth, a musician and professional artist living in the market town of Marlborough, embarked on a high-powered cycle ride that would change his life forever. The route took him up and down hills, along quiet lanes, and across busy roads. It was a tough eighteen-mile (29 km) course, and one that he had endured twice a week for over a year.

As thousands of revellers were still celebrating the solstice at nearby Avebury and Stonehenge, Mike—adorned in full cycling apparel, including an aerodynamic helmet and prescription sun protectors— left Marlborough behind and soon found himself riding through the village of Lockeridge, noted for its beautiful thatched cottages and huge stone boulders, known locally as sarsens or grey wethers. Deposited by the retreating ice flow at the end of the last Ice Age, there are hundreds of them scattered about everywhere.

The route now took him towards a junction where he would turn right and climb Lurkeley Hill beyond which, on lower ground, was the village of East Kennett. From here he would divert on to a narrow lane that snakes its way up to the Sanctuary monument where after navigating the A4 trunk road, he would join the Ridgeway, thought to be Britain's oldest prehistoric trackway. This climbs Overton Hill—where the locals reported seeing "great lights" rising from a Bronze Age round barrow in the eighteenth century—and takes you onto Fyfield Down, another site littered with fields of sarsen stones. From here you can look down on Avebury towards the west before bearing right on to a track that brings you back to Marlborough.

Yet all this was to come. The time was around 6:30 p.m., and on Mike's mind was nothing more than completing the next stage of the exhausting circuit. To his left now was Boreham Down, a gently sloping hill ridge capped by the western limits of West Woods, an enchanting forest setting within which are the remains of a neglected Neolithic long barrow.

Manufactured Structures

It was then that the cyclist noticed three gleaming objects in a field of young wheat immediately in front of the woods. Each, he said, was between two to two and a half metres (6 to 8 ft) in length and around one and a half metres (5 ft) in width and height. Mike saw them as artificial structures, "not like those milky-white balls that people report seeing in the fields around here." They seemed to be moulded in that they had polished surfaces and curved edges with a rounded nose that gave them the appearance of giant computer mice (see Pl. 20, which shows his extraordinary painting of the objects).

Mike's background is in aviation engineering and design, so as he came to a halt to examine the unexpected spectacle before him, his brain tried to rationalise what was going on here. All logical thoughts were considered then quickly dismissed, leaving him with the awkward conclusion that the objects were "otherworldly," in that they did not belong to the present mechanistic world.

Coming to a halt, he now saw that the objects, which were some 150 yards (135 metres) distance from his position, were moving very slowly through the wheat. They seemed to be about six inches *below* the heads of the crop, which had reached around two feet (0.6 m) in height. The objects were gently bending over the wheat and leaving behind linear trails of partially depressed crop as they moved forwards at an estimated speed of one to two miles (0.16-3.2 km) per hour. None of the tracks, which all began where the field met fallow land, seemed parallel to each other. It was as if each object was going about its own thing in its own manner—there seemed to be no synchronisation in their movement. One track was short and curved, another was longer and straighter, while the third was much shorter than the rest.

Controlled Machines

These were the actions, Mike felt, of controlled devices acting out some unfathomable function right in front of his eyes. However, he was about to get a shock that would completely change his opinion of what exactly these things might actually represent. Recalling that he had a camera phone in his backpack, he decided that he would get off his bike, walk across to the objects and take a few photos—get the whole thing down on record. Yet the moment he had these thoughts, the objects came to a halt, having seemingly become aware of his presence, and into his mind now came the distinct impression that he should cease from taking any action and instead simply carry on his journey. It was a command Mike believes was conveyed to him *by the three objects, in unison*. With this instruction came the overwhelming sense that this was not something that he was meant to see, pry into, or record on camera. He ignored these thoughts to start with, yet every time he attempted to get off his bike, or reach for his phone, he was filled with thoughts of "don't go up there—stay on your bike."

Mike realised now that his mind was being manipulated, controlled even, and yet tugging against these commands was his puzzlement and

frustration over why he was so lacking in self will to fight what was going on here. It began to worry him, as normally he saw himself as a strong character—not someone who would shy away from something he really wanted to do. Uncharacteristically, he was being made passive, in that he did not have the effort to resist or overcome these commands, which he felt were being conveyed "telepathically," if not by the objects then by "something within them." He even tried to resist moving on, hoping that someone would come along and see his predicament. Yet, strangely, the road was entirely devoid of traffic, a mystery in itself since normally it was pretty busy at that time of day.

After some four minutes in this troubling state, Mike recalls cycling away, but wanting to turn his head around in order to observe the objects one more time. However, the objects continued to exert their influence even at this stage, as he was encouraged to continue his journey and not look back.

Memory Loss

What happened next in this disturbing encounter I was unprepared for when I first chatted with Mike in the bar of a Marlborough hotel on June 24, 2010, almost exactly five years after the incident. He told me that he remembers passing a five-bar gate that would have enabled him to glance back into the field, where the objects were still present, after which everything went blank. The next thing he recalls is being on the Ridgeway at the crossroads on Fyfield Down, near Avebury, which is about five miles (8 km) from Boreham Down, the journey being mostly uphill. Nowhere in his mind was the memory of how he had got to this remote location, which oddly is precisely where Heather Garland encountered a spectral pack of wild horses whilst out riding one moonlit night in the 1950s.

Worse was to come, for everything then went blank again. The next thing Mike recalls was removing his cycling helmet, having arrived home. He has no memory at all of cycling from Fyfield Down to Marlborough, a distance of around four and a half miles (7 km). As might be expected, it

was a realisation that was so shocking to him that he recalls pacing around in his cycling gear for two hours before losing consciousness once again.

Post-Hypnotic Suggestion

For Mike, the next two to three days remain a complete blur. He somehow functioned in the real world, but has no real memory of what took place. He does, however, recall attending a prearranged social function, at which a friend happened to mention that a crop formation had turned up in a wheat field next to West Woods. Somehow this acted like a post-hypnotic suggestion in that it snapped him out of the virtual trance-like state he had been in since the day of the encounter. The incident on the road in front of Boreham Down now returned to him like a sudden download of information, even though he could still not remember what happened to him after witnessing the strange objects in the field.

Mike now became angry at the way he had been duped into going against his natural instincts and self will. He felt as if he had been controlled by some kind of otherworldly stage hypnotist. Beyond this now came a distinct sense of foreboding as he contemplated the manner in which the intelligence behind the objects had so easily been able to manipulate him into doing what they wanted him to do. Who or what were *they*? Were *they* still around? Could it all happen again? The whole thing made him feel physically sick.

Mike knew there and then what he had to do. He needed to return to the scene of his encounter, something he did the next morning in the company of his teenage son. The tracks made by the "hovering" objects were still visible. Each was about a metre wide—the crop having been bent over but not flattened completely. He took a sequence of shots with his camera, and also visited the nearby crop formation located elsewhere in the same field. Yet in his opinion its construction was shoddy, with a ring of badly mown wheat forming its outer perimeter. He felt sure this geometric design—a collection of rectangular blocks forming a spiral-like pattern—

found the morning after his strange encounter with the three objects, had *nothing* to do with what had happened to him.

Hypnotic Regression

The missing time element of the encounter with the strange objects continued to play heavy on Mike's mind, but it would take two years for him to finally consent to undergoing hypnotic regression in order to try and explore what had happened on that fateful day in 2005. This was carried out by a friend of his, a qualified psychoanalyst, familiar with Mike's story.

Across two sessions the cyclist was taken back to the events as they unfolded, and what quickly emerged is that after Mike was persuaded to continue his journey, he cycled up to Lurkeley Hill where he got off his bike and hid behind some trees. Here he was able to gaze back at the objects, which remained stationary in the field about three quarters of a mile (1.15 km) away. He later went out to Lurkeley Hill, and confirmed that this copse of trees would have been an ideal spot from which to view the field in question.

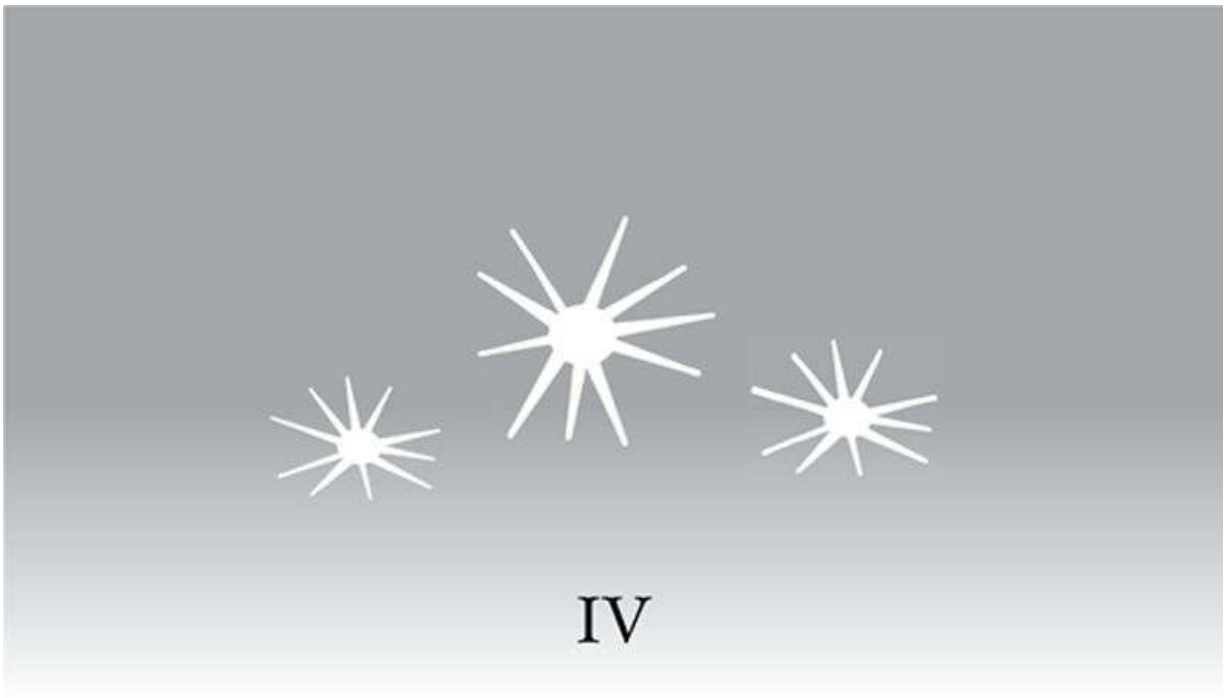
Mike says that the only additional piece of information to come out of the hypnotic regression was a glimpse of the three objects rising into the air and disappearing from sight. Apparently, one object rose first, then the other two followed shortly afterwards. Whether this did actually happen is now impossible to determine, for there must always be a chance that this part of the narrative is subject to false memory syndrome, i.e., the human mind filling in the missing blanks by creating an acceptable scenario of what might have been expected to happen. Mike accepts this also, which is important.

No Onboard Experience

Of far greater significance with regards to the hypnosis sessions is the fact that Mike did *not* recount a stereotypical abduction experience, a "memory" that is so often released when hypnotic regression is used to

explore missing time episodes with close proximity UFOs. Normally these will take the form of the subject being abducted aboard some kind of structured vehicle manned by alien beings. The abductee is subjected to an intrusive and often traumatic medical examination or procedure by anthropomorphic aliens of some kind. Sometimes they are then shown screened images of how humanity is destroying the world with the warning that unless we change our ways then it will be too late for the human race to save itself.

Such recalls are also open to the effects of false memory syndrome, especially by those who possess fantasy prone personalities (something that Mike Booth does not have). Even so, it always remains possible that a very real otherworldly event has indeed taken place—one in which communion is achieved with a truly "alien," i.e., non-terrestrial intelligence associated with the object or objects involved with the encounter. It is the nature of these intelligences and how they interact with us that is under focus in this book. Yet how might any of this relate to what happened to Mike Booth in 2005? To understand his encounter's possible relationship to the more ephemeral lights and milky-white globes that frequent the area, it might now be important to consider how exactly these light intelligences may view the human race.



IV

Drive-through Universes

MIKE BOOTH HAS left us with a quite incredible account of created, otherworldly constructs—strange objects that clearly have no place in our objective reality. Their vivid description along with Mike's background in aviation engineering and design eerily backs up his surmise about their manufactured design. Yet, refreshingly, he considers it likely that what he saw was *not* extraterrestrial in origin, but was perhaps the product of a parallel realm that co-exists with our physical world (the suggestion made also by Sonya in connection with her, Paul, and Rob's encounter with fireballs on Silbury Hill back in 1994). Curiously, it could easily have been Mike's realistic, almost quantum, attitude to his encounter that prevented him from producing a stereotypical onboard experience whilst under hypnosis.

According to Mike, the objects he saw, or "something within them," forced him to desist with his intention to get closer and take some pictures. As a result of their actions, he became incapacitated, unable to fight their

commands, forcing him to move away from what was going on, and forget what he had seen. It implies that the strange objects could well have been responsible for inducing Mike's missing time episode by employing a kind of non-local thought hypnosis.

Quantum Hypnotists

There is nothing about Mike's mannerisms, character, or body language that makes me want to disbelieve his story. He is inspiring and extremely articulate about what happened to him. Yet if one does believe his story, then it means considering the possibility that otherworldly objects with a structured form can not only possess their own sentience, but also transmit telepathic commands and control the human mind in a manner that makes them virtual quantum hypnotists. It suggests also that behind these objects is a form of intelligence beyond anything imagined so far in connection with the strange lights and milky-white objects that seem to manifest out of nowhere at UFO hotspots around the world. I am reminded here of what Mead Layne, the founder and director of the Borderland Sciences Research Foundation, said in 1950 about the "ether ships," his term for the flying saucers:

> The[se] aeroforms are thought-constructs, mind constructs. As such, they are, in effect, the vehicle of the actual entity who creates them. Just as our own terrestrial minds rule and become identified with our bodies, so does the entity of the Etheric world make for himself a body or vehicle out of etheric substance.[1]

Mead Layne went on to say: "This body may be of any shape or size, any one of a hundred mutants ... a wheel, a globe, a fusiform or cigar shape, a fireball, vapour or gases. It may have any density, any rate of vibration desired."[2] To me this provides the best manner of approach to Mike Booth's otherworldly objects, which would seem to have been less like mechanistic

devices and more like living, thinking entities with their own individual and very powerful thought processes.

For His Own Safety

We also have here clear evidence of a powerful intelligence that deemed it necessary to convey specific commands to the witness, and at the same time manipulate his mind in order to prevent him from doing something that might have been potentially harmful to both parties. If Mike *had* moved closer to the objects, would he have been in danger of suffering debilitating effects? Would he have witnessed something that could have fried his brain, permanently? It is possible. So in a sense, and this is something he has suggested himself, the objects could have been preventing him from moving too close *for his own safety,* in that they were conscious of what effect all this would have had upon his body and mind.

Whatever the reason why these objects prevented Mike from either getting too close or recording the incident on camera, there can be little doubt that the whole affair *has* deeply affected him. Ever since it happened he has thought constantly about what went on that day out at Boreham Down, and although the compulsion to explore the matter further has subsided slightly, he still wants answers as well as some kind of closure to the affair.

Out of Place—Out of Time

Having accepted the potential implications of Mike Booth's bizarre encounter in a wheat field so close to the world's crop circle mecca, one has to ask what it was that these strange objects were doing before they were disturbed by this cyclist out on a high speed cycle ride. In all honesty, there are no real answers and the simple suggestion that they were either testing the crop or making crop circles is completely inadequate. A better observation would be to point out how ludicrous it is to think that objects such as this could have achieved whatever it was they intended to do

without being spotted by passers by. As stated, the road that runs past Boreham Down is usually fairly busy at this time of day, with local people making their way home from work. Surely any advanced intelligence that might employ the use of a highly developed form of mind control would know better than to go about their business at such a lousy time of day.

Something doesn't add up here—not in the mundane world at least.

Maybe we should not equate human reasoning with an incident of this type. That nobody *was* around when the incident took place could be important in itself. Perhaps we are being led to question whether or not what Mike Booth witnessed *even existed* in normal space-time. Could some part of his experience have occurred within a shifted reality, one that took Mike beyond the confines of normal space-time? Is this why there were no cars or vehicles around for the estimated four minutes that the encounter took place—because at the moment he came into contact with the objects, they existed in a space away from the normal world in which we live and operate?

A shifted, quantum reality would transcend our ideas of normal space-time by opening up the possibility of a higher- or multi-dimensional environment involving activity beyond that of the three dimensions of space and one of time that we normally associate with objective reality. Those finding themselves within this temporary realm, existing halfway between this world and something else altogether, would not be aware that anything was wrong unless they spotted something out of place, like the fact that there were no cars on a normally busy road or indeed anything else that might seem peculiar and out of place for the situation.

The Oz Factor

Such shifts in reality could explain why during UFO close encounters so many strange effects are reported by witnesses, almost as if the world goes a bit wonky in the period immediately preceding, during, and after the incident. Aside from busy roads that suddenly become devoid of traffic, cows in a nearby field might all start nodding their heads in unison or time

might seem to slow down or stop altogether (something that Sonya reported in connection with the fiery globes encountered on Silbury Hill).

It is something that UFO writer-researcher Jenny Randles refers to as the Oz factor, a reference to the manner in which the percipients involved appear to enter a dream-like world for the duration of the incident. Only after the object or objects disappear does normal reality resume. In certain instances these effects are perhaps occurring in a shifted reality, a drive-through or bubble universe, into which the witness or witnesses find themselves for the duration of the encounter. It is possible that the presence of high energy plasma environments open up or unfurl extra dimensions, which take the witness out of normal space-time and into a realm where everything is occurring at a different rate of unfoldment.

It might be that there are certain locations where these shifted realities occur more easily. Such places would be known to mystics, occultists, new agers, etc., as doorways, portals, or gateways. We are not talking about some kind of pyramid of light or stargate leading into a parallel realm, but a locale where such shifts occur under very specific conditions. In other words, simply by being in such places might result in shifts into multi-dimensional environments, where the conventional laws of physics vie against the constant possibility of higher dimensions unfurling in connection with the manifestation of plasma-based light forms. Such locales might easily coincide with what we have come to refer to as UFO hotspots, window areas, ufocals, and emanic areas.

Human Manipulation

It is distinctly possible that at some point during his cycle ride on June 21, 2005, Mike Booth entered a shifted reality and glimpsed something that he simply was not meant to see—objects that have no rightful place in normal space-time. If so, then it is lucky for us that he did have such an otherworldly encounter, for in living to tell the tale he has rooted the experience in our reality, forcing us to debate its authenticity in terms of our own mechanistic mindset. If Mike's word is to be believed, then the

presence of the three objects in the field is now difficult to deny, and whatever the intelligence behind their existence, it has left us with an unnerving example of just how easily it is able to manipulate the human mind and control our thoughts and actions, a realisation that is *alien* in every sense of the word.

The Case of PC Alan Godfrey

Mike gained the impression that what he saw going on in the field was something he was not meant to see or pry into, and certainly not for him to record on camera. They are thoughts he believes came from either the objects or something within them. This same sense of "I should not be seeing what is going on here" was reported also in another significant UFO encounter from 1980. On the morning of November 29, PC Alan Godfrey famously witnessed a fuzzy oval-shaped object with a light beneath it above a road in the West Yorkshire town of Todmorden. As he watched it alone in his Escort "panda" car, he heard a voice in his head say, "You should not be seeing this. This isn't for your eyes."[3]

Immediately afterwards, as Jenny Randles put it, "reality shifted in a remarkable way."[4] Alan Godfrey suddenly found himself around 100-150 yards (90-140 m) further along the same stretch of road without any memory of how he had gotten there. He was still in the police car, and the object, which had been no more than 100 feet (30 m) away, had now disappeared. Afterwards, Godfrey started to recall confused, "dreamlike" memories of the incident. Hypnosis was used, and this revealed a brief abduction experience in which he had been floated aboard a structured light form. Here he'd undergone a medical examination at the hands of a heavily bearded man called "Yosef," who was assisted by eight robotic creatures the size of five-year-olds. Oh, and there was also a dog-like creature seen on the floor of the object. Godfrey later told Jenny Randles: "What I said under hypnosis is a mystery to me. I will accept the fact that it might be something I have read, dreamt, or seen. I just don't know."[5]

Around the same time that Alan Godfrey encountered the mystery object, a man driving through Cliviger, a village immediately northwest of Todmorden, saw "a bluish white object" meandering along the Calder valley, while three police officers in the vicinity of Cold Edge Dams in Calderdale, near Wainstalls about five miles (8 km) northeast of Todmorden, reported seeing a "steel-blue ball of light"[6] the previous week.[7] It was said to have been "pulsing in a slow rhythmic throb" and to have been moving across "a substantial part of the sky in arcs and zig-zags."[8]

The area in question forms part of the Pennine Hills, which link Greater Manchester in the west with Leeds and Bradford in the east. Geologically speaking, the Pennines are highly active, with the so-called Craven Fault running right through Todmorden. Mysterious lights reappeared over Todmorden during a mini "flap" in April 1982. After three nights of sightings, a loud bang or "boom-boom" was heard in the town around 4:30 p.m. on Tuesday, April 20. Although this incident was blamed initially on a rogue supersonic aircraft, when no culprit was found, it was concluded that the boom had been the result of a mini earthquake caused by a slippage in the Craven Fault.[9] Thereafter no more sightings were reported, indicating very strongly that the strange lights manifested when the stresses and strains along the fault reached a critical point, shortly before the mini earthquake.

This is how Jenny Randles attempted to justify the Pennines, Todmorden in particular, being a window area for UFO sightings:

> But how? Are earth-mystery sites, for example, megalithic sites, the actual physical aerial? Perhaps. But I think we can see more clearly what we are up against if we study other common denominators.
>
> We found that lightballs (especially orange ones) were common, and that they were associated with powerlines and reservoirs. We saw how some kind of ionic effect was involved (causing radio interference and so on). There were physical symptoms too (tingles, and occasionally more drastic effects such

> as serious burns). And there were curious periods of memory black-out, apparently linked somehow with beams of light from the UFO."[10]

The "ionic effect" Jenny refers to here is the ionisation of the air expected in association with the manifestation of plasma constructs. That the "lightballs" hung around power lines and reservoirs also makes sense, since both might be seen to disturb the local geomagnetic environment in a similar manner to how megalithic sites, crop circles, and geological stresses and strains almost certainly do the same. All of these effects and others besides, can I suspect, help in the manifestation of sustained aerial light forms.

A Sceptical Approach

Recently, a more sceptical approach has been adopted in an attempt to explain Alan Godfrey's UFO encounter. It is proposed that on the morning in question the weary policeman, tired after a long night on duty, mistook an early morning bus for a UFO, and then fell into an altered state of consciousness and phantasised that he was witnessing a strange craft of unearthly origin, the bus having departed by the time he woke up out of the experience.[11] Perhaps this *was* what happened. Yet a closer examination of the incident and its effects on the witness suggest that there was much more going on here. Whereas a sceptical approach can be adopted when just a single witness is involved, it cannot be invoked where multiple witnesses are involved, such as the Silbury Hill case from 1994, or indeed, the famous Aveley abduction from 1974, which we'll examine later in this book.

In addition to this, the voice in PC Godfrey's head telling him that "You should not be seeing this. This isn't for your eyes," along with his memory loss after witnessing the oval-shaped object, eerily echoes what happened to Mike Booth in 2005. The only main difference between the two cases is that Mike did not recall an onboard experience when hypnotised, something I feel ably reflects his conviction that the objects he

encountered were probably not space hardware of any kind. This could be a very significant realisation indeed—one that might lead to a whole different interpretation of what happens to close encounter witnesses during missing time episodes.

If what Mike Booth experienced is real in physical terms, then it is very important to our understanding of humanity's relationship to the light intelligences that appear to frequent and possibly even inhabit this very same area of space as we live our lives. The objects he saw were, it seems, simply the big brothers of the nocturnal lights and milky-white globes which display clear evidence of sentience in their own right.

And don't be misled by the gleaming, metallic sheen and manufactured appearance of the three objects seen at Boreham Down. Since plasma interacts strongly with electromagnetism, it can manifest a complex structure that goes beyond solids, liquids, or gases. Indeed, as the strength of the magnetic fields holding together the plasma increase, the denser the plasmoid becomes, allowing the creation of highly unique and seemingly structured forms that will appear to have mass and physicality and yet exist only in a temporary, shifted reality that can very quickly evaporate like camphor, leaving behind very little evidence of its presence in our world.

Even though the objects seen by Mike Booth had the likeness of moulded forms, there seems nothing to tell us about what they really were or what their true function might have been. Indeed, from what Mike has said about them, there seems every possibility that they were sentient life forms in their own right.

Why Boreham Down?

We must not lose sight of the fact that all of this happened in a wheat field just outside of Alton Barnes. There was even a crop formation found the next morning in the same field that the objects cut a shallow swathe through the ripening wheat. What are the chances of this occurring without it all having some greater meaning? Even though the answer is likely to be

high, Mike is in no doubt that crop formations are manmade, and that the one found in the same field was a shoddy mess.

So what was really going out on Boreham Down that summer's day in 2005?

Somehow the dimensional veils that divide the two worlds seem particularly thin in the area we are dealing with here. Mike senses that the intelligence behind the three objects he saw consider this area as in some way special. On hearing this I wondered whether this entire landscape, from Alton Barnes across to Avebury, might exude exactly the right conditions whether geological, geomagnetic, or otherwise to enable the occasional unfolding of higher dimensional environments, shifted realities, and bubble universes as I decided to term them.

Not that this area is unique in this respect, for there are many other UFO hotspots around the world that probably have a similar effect upon normal space-time. Indeed, Hessdalen in Norway not only produces an array of quite mysterious lights on a fairly regular basis, but on occasions reliable local witnesses have reported seeing very bizarre structured craft cross the sky,[12] as if they are gazing through a window into some alternative dimension where such things are the norm. Clearly, these are not buoyant plasmas in the normal sense of the term, but light constructs of more sophisticated form.

Communing with Unseen Realms

Such ideas resonated powerfully with my own intuitions regarding the nature of the UFO encounter and our interaction with any presumed intelligences behind the manifestation of mysterious lights and more structured light forms. It is my intuition that the somewhat enchanted landscape, embracing both Avebury and Alton Barnes, becomes a near perfect place for anyone attempting to see and interact with these light intelligences. I understand that even thinking such thoughts could seem ludicrous to some readers. Yet I am coming to realise that such a stance is crucial if we as a species want to gain a better insight into the trans-

dimensional denizens that occasionally interface our world in a manner they have been doing, most likely, for hundreds if not thousands of years.

Entering into the Avebury and Alton Barnes landscapes with the correct mindset could pay dividends, either through sheer belief or direct attempts at communication and interaction with the light intelligences behind these intrusions into our reality. The more you can make it happen, the more likely it becomes that you will create the correct mental environment to enable some form of directed communication to occur (see the suggested meditation in the Question and Answers section at the end of this book).

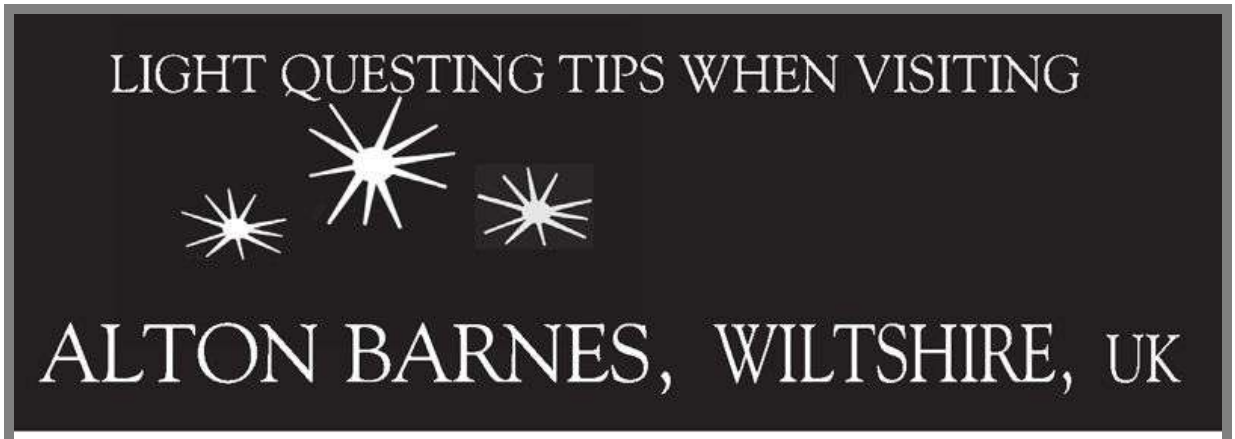
Beyond the playful milky-white orbs and inquisitive balls of light that manifest occasionally in our mundane world, there would seem to exist advanced intelligences that have the ability to manipulate objective reality in ways which we cannot even hope to understand at this present time. The objects encountered by Mike Booth severely traumatised him, changing his outlook on life forever, just as they did Paul and Sonya after their encounter in 1994. Never underestimate the capabilities of these plasma life forms, and never assume that you know exactly what their relationship is with us as a race. We could be but flesh and blood curiosities—easily controlled and easily manipulated—who every once in a while chance upon their incursions into this existence. These cohabiters of our world space, that manifest both as mysterious lights and more structured forms, unquestionably know a lot more about us and our haunted planet, than we do about them and their reality.

These were my conclusions after meeting Mike Booth, someone I have since met on various occasions. And what of him? His encounter has inspired his creativity, and currently he is working on an art exhibition that will include a sequence of paintings featuring the objects seen and how he perceives their relationship to this world.

I felt I was done with Alton Barnes. I hadn't expected to get so far after investigating just two UFO hotspots in the British Isles, but somehow what I had found, what I had learnt, was priming me for what was to come as I now journeyed just 20 miles (34 km) to Warminster in the southwest

corner of Wiltshire. From 1965 onwards this medieval market town became a mecca for sky watchers, who regularly climbed its local hills in an attempt to see a UFO for themselves. Whole books were written about the endless sightings of mysterious lights and other strange phenomena that seemed to plague the district for well over a decade.

Although it is fashionable today to dismiss Warminster's UFO years as the act of a few wily charlatans out to con a gullible Wiltshire community with fake photos and even more ludicrous claims,[13] behind all this was a very real phenomenon that I can ably demonstrate has frequented this area for hundreds of years—a phenomenon that was once interpreted as the actions of the fairy realm long before it was seen as a visible sign of first contact with extraterrestrial visitors. More than this, I can personally vouch for the authenticity of Warminster as a UFO hotspot, since it was here in 1976 that I witnessed a truly magnificent light sphere under somewhat curious circumstances.



Alton Barnes in Wiltshire is the mecca of the crop circle world, and rightly so. Not only does it play host to some great crop formations during the summer months, but mysterious light forms have been reported in the area for a very long time indeed. On arriving in the village, which bucks up to the equally tiny hamlet of Alton Priors, visit nearby Knap Hill to view the almighty East Field, where you are sure to see a crop formation or two by mid to late July each year. This is a perfect place to commence your light watching exercise. To get

here, travel north from the village of Alton Barnes on the Lockeridge road (see map on page 158). It is an uphill climb that provides an ideal opportunity to glimpse down onto East Field, which is below to your right.

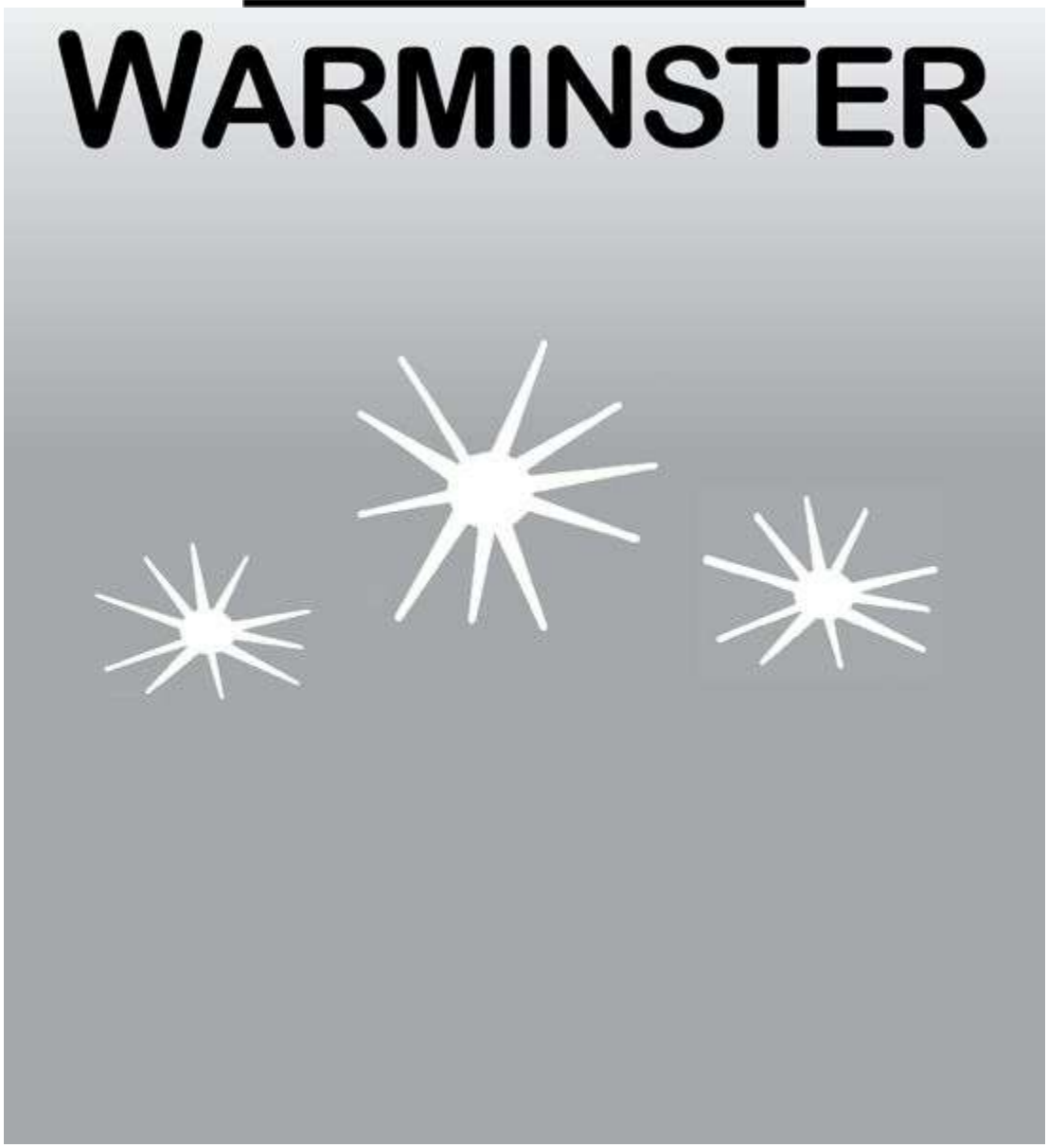
The entrance to Knap Hill car park is located on the right-hand side, just as the road levels out. Here you have a panoramic view of the entire Pewsey Vale, with the elevated Salisbury Plain visible on the southern horizon. Parking is free, and during the summer months you'll find an assortment of interesting people gathered here at night. They either want to see a crop circle in the making, witness a strange light, or encounter a light being. Nights of observation here can be fruitful, but be aware – pranksters operate in this area!

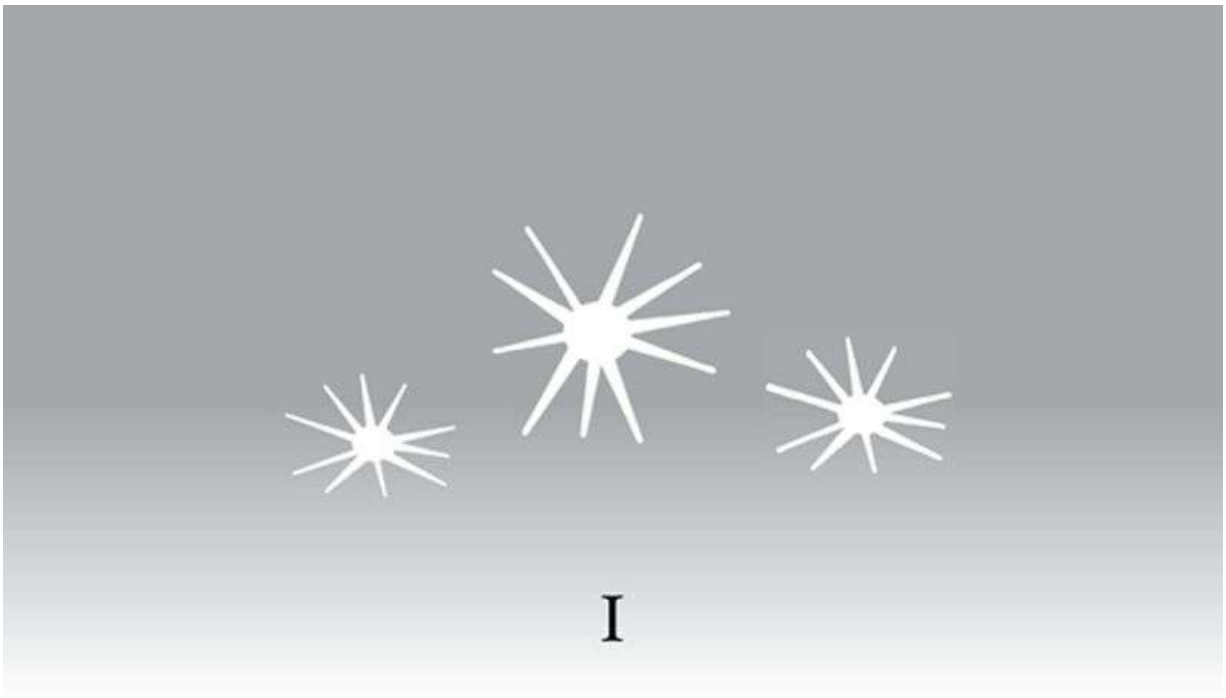
If groups of croppies, travellers, and new agers talking lizard-headed aliens, stargates, and the coming ascension is not your thing, cross over the road and take the footpath that heads across the fields, gradually climbing uphill. This brings you eventually to the Wansdyke, an east-west running linear ditch on the northern edge of the Pewsey downs. From here you can either turn left and approach the summit of Walkers Hill, on which you'll find the 6,000-year-old Adam's Grave long barrow (said to be a global "stargate"), or continue west towards the summit of Milk Hill, where you'll find an earthwork known locally as the Devil's Church. Both sites permit uninterrupted views of the Pewsey Vale, and they are ideal places for light questing activities and generally having a good time.

Before going out for a night vigil, you should visit The Barge Inn, Honeystreet, which is where everyone meets, even the circlemakers. Sometimes up to two teams of crop circle makers occupy quiet corners waiting for the right time to go out into the fields. The Barge Inn is accessed via a track immediately south of a hump-back bridge that straddles the Kennet and Avon Canal around a thousand yards (0.9 km) south of Alton Barnes. Like The Henge Shop, Avebury, it has a large wall map showing the locations of crop formations that have appeared locally, as well as an incredible ceiling mural done by

artist Vince Palmer. The mural features representations of some of the familiar crop formations that have graced the local fields, along with nearby sites such as Avebury and Silbury Hill, above which are the stars of Cygnus (the celestial swan), a key constellation in the ancient mindset locally.

ACT FIVE





I

The Phantom Motorist

MY FIRST VISIT to the market town of Warminster was in October 1976 as part of a weekend field trip with fellow UFO investigator Barry King, along with Barry's brother and a friend of theirs. Our intention was to spend a night there sky-watching before moving on to Stonehenge, Avebury and finally Silbury Hill, after which we would head back to our home turf of Essex sometime on the Sunday.

Having started the long journey to Wiltshire very late in the evening of Friday, October 8, we drove through the early hours arriving in Warminster around 3 a.m. on the Saturday morning. The whole town was deserted, without any signs of life anywhere, which was going to make it difficult to find our chosen destination, a place called Cradle Hill. Since the mid 1960s it had been a major view point for regular sky-watches, and so it was here that we hoped to spend the night.

Not knowing where we were, we became hopelessly lost and so decided in the end to forget Cradle Hill and simply find somewhere suitably spooky that we could park up and get some sleep. Driving out of town we

found ourselves on what we would later realise was the Westbury road. Patches of fog limited the visibility to anywhere between 20 feet (6 m) and 200 yards (180 m), making driving difficult. Eventually, we joined the A350 road, which took us right past the eastern spur of the Warminster downs, a site that local reporter and author Arthur Shuttlewood referred to as the "Thing-infested" Colloway Clump. ("Thing" being the name given to any strange phenomena witnessed locally.)[1] Here, back in August 1965, truck driver Terry Pell from Spalding in Lincolnshire had allegedly encountered a crimson ball of light that had virtually attached itself to the windscreen of his vehicle, before withdrawing from whence it had come.[2]

After some fifteen minutes driving, we approached a secluded crossroads on the edge of Upton Scudamore, a small village 1.5 miles (2.5 km) north-northwest of Warminster. The right-hand turning looked inviting, so we took it and found ourselves on a bumpy farm track. The persistent fog and deep pits every few yards made navigation difficult, causing us to edge forward gingerly at a speed of no more than 5 mph.

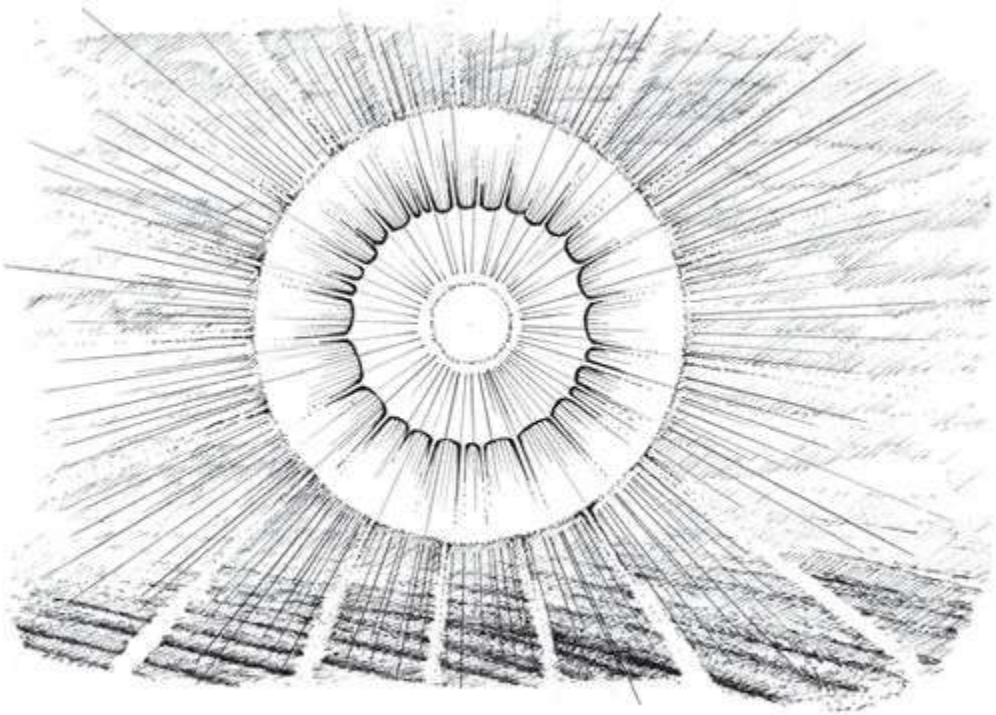
Motorcycle Headlamp

After travelling around 700 yards (0.6 km), we passed a copse of spindly trees on the left, while to our right was continuous hedgerow interspersed with the occasional clump of trees. It acted as a natural boundary to a large ploughed field that stretched away towards the south, and it was in this direction that we now saw a brilliant white light source emerging from the fog some 200 yards (180 metres) from our position.[3] In size and appearance the light resembled a motorcycle headlamp coming towards us at right angles to the farm track. It was moving at a slow but steady pace, although occasionally it would seem to bob up and down giving the impression of a two-wheeled vehicle (a moped we thought) navigating the uneven furrows of the ploughed field (this was exactly the manner of movement of the fiery globes witnessed by Paul, Sonya, and Rob from Silbury Hill in 1994 and the ball of light seen by Judith Daw at Cannings Cross in 1992).

Fearing it was the farmer coming to throw us off his land, we drove nervously along the track climbing higher as we went. Even though we were now almost east of the light's position and still roughly at the same distance away from it, we noticed that it bore a distinctly spherical appearance. Coming now to a halt next to an isolated farm building, all watched as the object crossed the road we had earlier driven along. After that it seemed to climb slightly as it passed into the aforementioned copse of trees, where it was finally lost from view.

The strangest aspect about the whole incident is the manner in which we reacted to the light's presence. Even after it became clear that there was no chance that this bright spheroid was anything to do with the farmer, we failed to respond, despite Barry King and I being young and enthusiastic UFO investigators. We did not investigate or even talk about what had happened; we just closed our eyes and fell asleep, the time now being around 3:35 a.m.

Only after waking up in the daylight some hours later, did we recall what had happened overnight. It hit us like a brick and immediately made us realise that we had missed an unbelievable opportunity to find out more about this strange light. Barry and I now made a determined effort to inspect the hedgerow marking the boundary between the ploughed field and farm track over which the light was seen to pass. We wanted to check whether there was any way that a motorcycle or moped could have entered onto the road in the vicinity of the copse. Yet we found no break anywhere in the hedgerow. It simply was not possible, leaving us to conclude that what we'd witnessed was a ball of light that had travelled a distance of around 200 yards (189 m) across a time period of between three to five minutes.



i. Artist's impression of the strange ball of light seen emerging from a bank of fog by the author at Upton Scudamore, near Warminster, in October 1976.

Everything about what we saw leads me to this conclusion, even the way it appeared to be bobbing up and down. This "duck-bobbing action" was often reported in connection with the reported movement of mysterious lights seen in and around Warminster during the 1960s and early 1970s.[4]

Light Energy Forms

For example, during the early hours of August 2, 1970 local news reporter Arthur Shuttlewood and some friends witnessed a unique aerial spectacle from a tank crossing near the ghost village of Imber, just beyond the Warminster downs on the edge of Salisbury Plain. Having been drawn to the presence some 300-400 yards (275-365 m) away of a large glowing orange object "like a plate bottom upward," they now saw in the distance "some dancing pearly-white aeroforms that matched no car headlights we had ever seen."[5] There were three of them at first, low in the sky, leap-frogging over one another "in a smooth action from left to right."

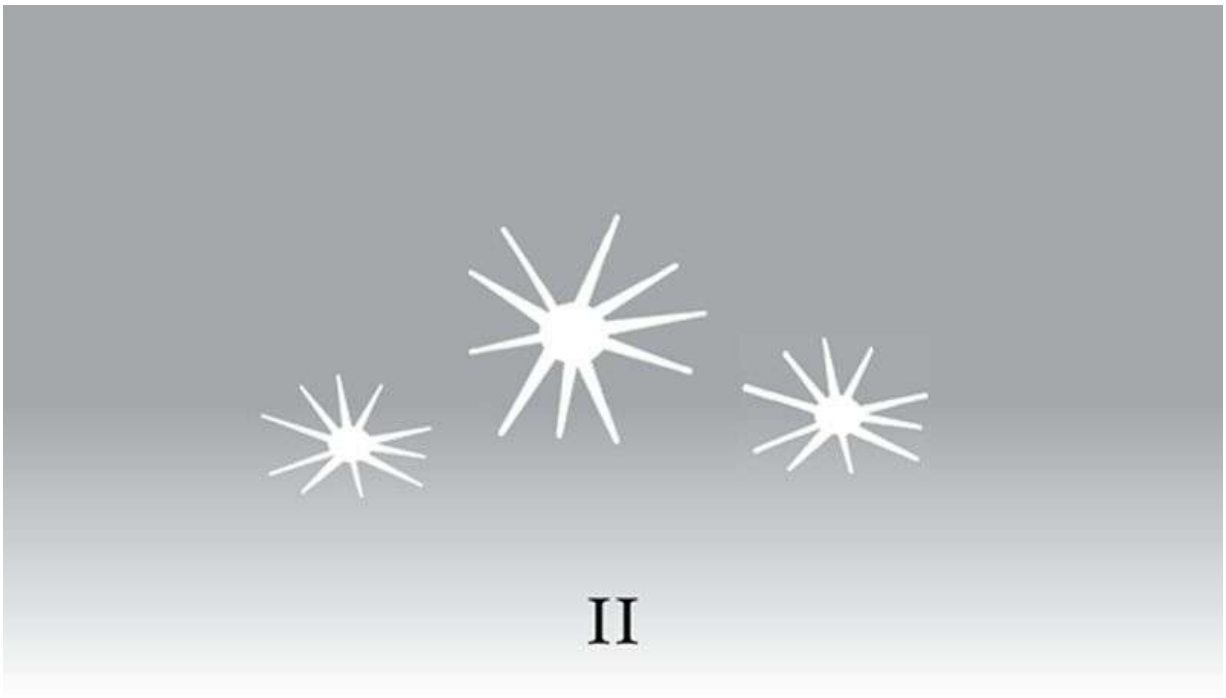
According to Shuttlewood they reminded him of "elegant duck-bobbing pearly buttons on the move ... they were astonishingly pretty, petite

and memorable." He finally counted in all five of the "prancing pearls of light" and wrote how one of "the light energy forms," as he so aptly called it, came nearer to the observers "and turned on edge to become a perfect circle, before strangely dipping into the ground and vanishing completely."[6] That weekend the roads leading to Imber's ghost village had been open to the public since there was no military activity taking place on Salisbury Plain. At the time Shuttlewood and his pals had been located about four miles (6 km) west of where our own group encountered the light sphere that fateful night in October 1976.[7]

It was also only much later that I came to realise that Terry Pell's extraordinary encounter with a large crimson ball of light out by Colloway Clump had occurred no more than half a mile (800 m) from where we first noticed the ball of light emerging from the fog. Just to the east of Colloway Clump is an area known as Fernicombe, a natural cutting within the side of Arn Hill, the name given to the western limits of the Warminster downs. Here, situated at an elevated position, are the remains of a Neolithic long barrow over 5,000 years old. It has one standing stone remaining, although next to nothing is known about its history.

This whole area between Arn Hill and Upton Scudamore has over the years produced a number of UFO sightings. One involved the residents of a "lonely farmhouse" at Upton Scudamore, who apparently watched a "glowing egg-shaped object" land just 300 yards (275 m) from their home.[8] Coming from it was a noise likened to "a low throb which made the whole house shudder." Being too frightened to investigate, the householders stayed put and did not venture into the field until first light.[9]

Yet it was not until 2010 that I became aware of the best piece of confirmation I could have hoped for with respect to the reality of our sighting. It is a case that eerily echoes certain aspects of our own sighting of the mysterious light sphere.

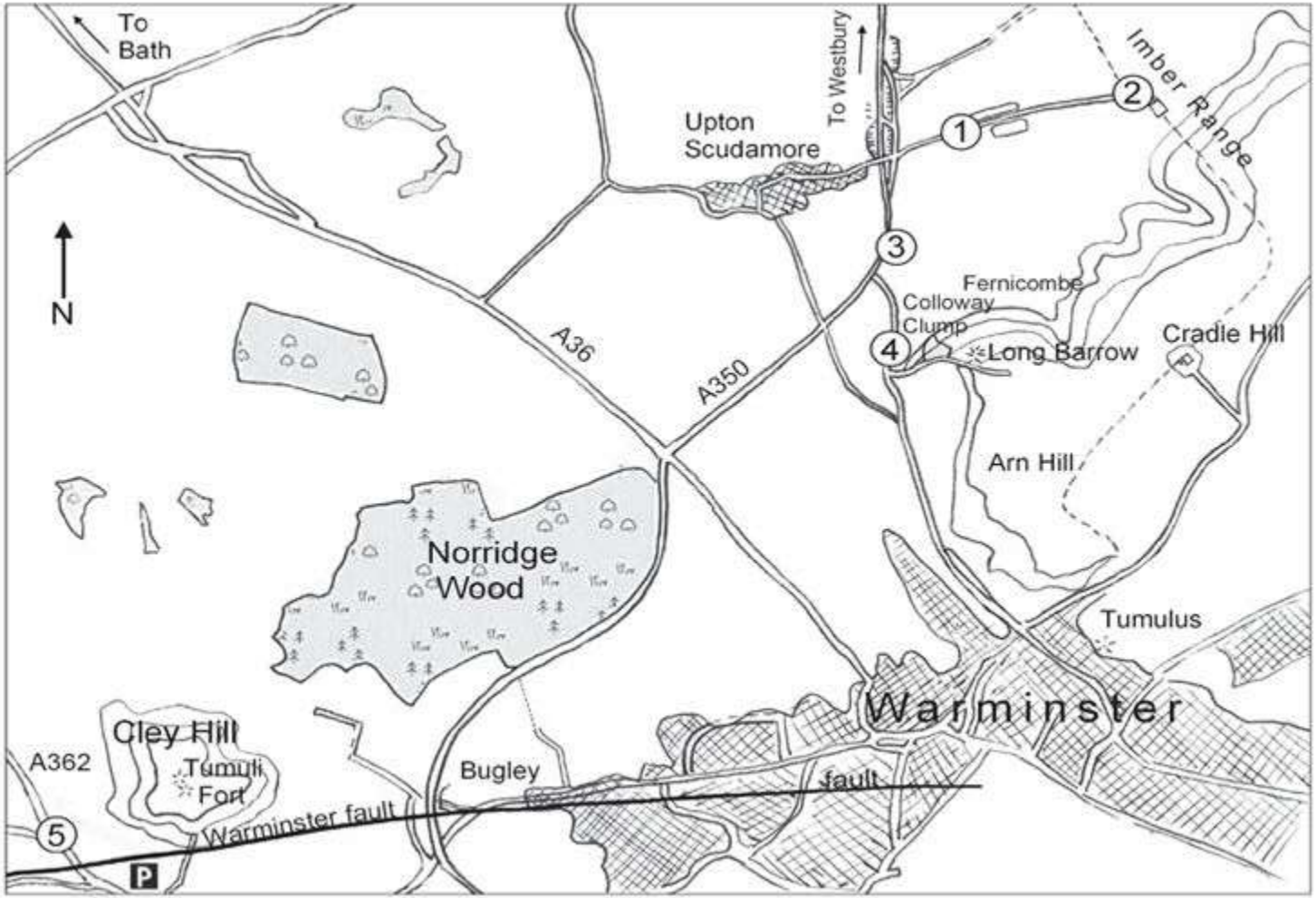


II

This Mysterious Landscape

IN JULY 2010 before delivering a lecture to a capacity audience at Coronation Hall, Alton Barnes, I was approached by a UFO researcher who eagerly wanted to speak to me about a matter of importance. Having read my book *The Circlemakers* (1992), which contains an account of the light sphere I witnessed at Upton Scudamore in 1976,[1] he was eager to draw my attention to a UFO-related incident that had occurred in the same general area in "mid-September" 1976 (one online account gives the date as September 15[2]), just three weeks before our own incident.

The case in question involves an individual named Willy Gehlen, a German soldier serving as a parachutist for the French Foreign Legion.[3] In September 1976 he was in England taking part in a "special practice session" at the Army Parachute Centre at Netheravon, near Salisbury. Apparently, on the day in question he had been driving along the A350 Warminster to Westbury road when, feeling a little weary after a long day, he decided to stop in order to take a nap.


To Bath
To Westbury
Upton Scudamore
Imber Range
1
2
3
4
5
N
A36
A350
Fernicombe
Colloway Clump
Long Barrow
Cradle Hill
Arn Hill
Norridge Wood
Tumulus
Warminster
Cley Hill
Tumuli
Fort
A362
Bugley
fault
Warminster fault
P

ii. Map of Warminster (page 192) showing principal sites mentioned in the text, along with the location of key sightings: 1. Position where on October 9, 1976, the author and his friends spotted an intense light source emerging from a bank of fog in the direction of Fernicombe; 2. The final location where the object was watched by the author before those in the car curiously fell asleep; 3. The position of the gate where in mid September 1976 German soldier Willy Gehlen encountered a mysterious figure and witnessed a pulsating object rise into the air; 4. Site on the A350 Westbury road where in August 1965 truck driver Terry Pell encountered a crimson ball of light, which came from the direction of nearby Colloway Clump; 5. Location on the A362 Frome road where in September 1967 businessman Leonard Pike encountered a "white circular object" spinning overhead.

According to Gehlen, he "pulled in beside a farm gate near Upton Scudamore on the Westbury Road."[4] Staying inside the vehicle, he locked the doors and fell asleep, yet awoke shivering shortly afterwards. At that moment he became aware that the vehicle's hatchback door was wide open, so he closed it and curled over to try and go back to sleep. The same thing then happened again—he awoke shivering and found that the hatchback was open, so closed it once more. On neither occasion had he heard anything, not least of all the door actually opening. Clearly, this made him feel uneasy, and so, unable to sleep, he made some coffee on a camping stove, the time now being around 3 a.m.

It was then that Gehlen suddenly heard a strange humming noise, which he likened to a "swarm of bees in flight" (a sound often reported in connection with the presence of a strong electrostatic charge). He also became aware of a "figure" that now stood behind the farm gate, just 4 metres (13 feet) away from his vehicle. The humanoid was estimated to be around 2.5 metres (over eight feet) in height, although for some reason Gehlen was not frightened, as he thought it was the farmer "guarding his animals against rustlers." Under this assumption Gehlen called out wanting to tell the individual that he only intended to remain there until first light. In response, the "figure" simply shone a "sort of square-shaped torch at me from his chest." The witness said the light was "dark orange and I thought he needed some new batteries."[5]

Gehlen did nothing more than go back to his coffee making, and when he next glanced up the figure had gone. But now it gets interesting, for he then heard the same humming noise and "saw a large shape lift off the

ground." Apparently, it had a "pink, pulsating glow underneath it," and Gehlen watched as this mysterious light form sailed away across a ploughed field.[6] It rose to an elevation of around 45 degrees, although oddly even at this stage in the sighting Gehlen believed the light to be the farmer "towing something up a hill."[7] Only after first light did he realise that there was no hill, forcing him to conclude that what he had witnessed was something truly unusual. "When I got home," he wrote, "I discussed this strange incident with various people and I realised I had probably seen an alien being and spacecraft without realising it, or instead, something else just as peculiar for which I have no explanation."[8]

An online report of the incident states that the witness claimed "that a period of time could not be accounted for" after a "disc" was encountered "for over 60 minutes."[9] I cannot confirm any of this (I have been unable to contact Gehlen), although what I can say is that if the encounter is genuine, then it occurred in the same general vicinity as our own sighting of the mysterious light just over three weeks later and about the same time of night, i.e., around 3 a.m.

What I relate to most about Willy Gehlen's account is the manner in which he concluded, right through until the last, that he had encountered the local farmer, who was "guarding his animals against rustlers." We too, quite bizarrely, thought that the light sphere we saw was nothing more than the headlamp of a moped being ridden by the farmer. All this, for me at least, gives Gehlen's story a certain credence, while at the same time strengthening my own sense that the arable lands between Upton Scudamore and Arn Hill, so close to Colloway Clump and Cradle Hill, are home to a very unusual phenomenon indeed.

A Time to Remember

As the crow flies, Cradle Hill's infamous copse is just three quarters of a mile (1 km) north-northwest of where our party first caught sight of the brilliant ball of light. This close connection between the two sites is significant, for there have been reports of a very similar object seen in the

vicinity of Cradle Hill itself. For example, one night in September 1967, Arthur Shuttlewood and his friends Bob Strong and Sybil Chapman were standing within the copse that dominates the summit of Cradle Hill when they caught sight of a "ghost" light that sped through the clearing from the direction of the West Wilts Golf Club, located on Arn Hill immediately above Colloway Clump.[10] Their first reaction was to assume it was "some joker" riding a bicycle along the track, prompting Strong to yell out: "Come on—let's grab him!" I'll take up Shuttlewood's account as he gives it in his book *The Flying Saucerers* (1976):

> Veering from side to side, gleaming brightly, the apparent cycle headlight came straight towards us after about a minute. Then, as Bob and I ran to the light, it changed shape from circular to ovoid and dimmed, jerking up and down like a yo-yo.[11]

As it approached a bushy clump of undergrowth on the fringe of the copse of trees Shuttlewood noted that it looked very much like a "circular lantern of light." The sky-watchers still ran towards it until, unexpectedly, the bright object "swished past us, practically sweeping over our shoulders ... This lighted will-o'-the-wisp, no bigger than a rugby ball, sometimes bell-like in appearance and at others cylindrical, was inconceivably of human construction. It weaved slightly from side to side and—as it fled past—our groping hands clutched empty space instead of a tangible body."[12]

Even then the chase was not over. Strong and Shuttlewood pursued the light and watched in awe as it passed through a five-barred gate entwined with wire fencing "without stopping or soaring upwards to avoid the top of the obstacle."[13]

Their pace was not enough as they all now watched—Sybil having caught up—as the "tiny spheroid" escaped their clutches and shot away towards the deserted village of Imber on the edge of Salisbury Plain, where it finally vanished from view.

One of Those Lights

When I read what Arthur Shuttlewood, Bob Strong, and Sybil Chapman had seen that night in 1967 it struck a chord. The object's reported jerkiness or "bobbing duck" movement, its resemblance to a cycle headlamp, and its steady pace just a few feet off the ground, all suggested that we had seen the same thing. Yet this important realisation left one pressing question: what if *we* had run towards the ball of light? Would it have veered over our heads, just as it did when Shuttlewood and his friends tried to catch it? Or would we have been drawn into a more otherworldly experience after entering a shifted reality created in association with the object's presumed energy field, something that would seem to have happened to German soldier Willy Gehlen?

I was intrigued at how the the witnesses of the Cradle Hill ghost light interpreted what they saw that night in 1967. Sybil Chapman said that: "Whatever it was, it evidently knew us pretty well."[14] Shuttlewood echoed her thoughts, saying that it was "one of the thinking lights or controlled brain-beacons sent out from a larger spacecraft to test human reactions under pressures from a spectacular unknown."[15] Back in 1976 this is exactly what I might have said—that it was some kind of "biomonitor" sent out from a hovering scout craft! I once believed that UFOs were space hardware; it was the only theory worth thinking about back then. Today they might more easily be seen simply as "light energy forms," Shuttlewood's own term for them, since this would describe their nature in any period of history.

Lights on the Downs

One perfect example of this same type of phenomenon existing in the same environment prior to the advent of the modern flying saucer era comes from the Rev. C. V. Goddard, who in his collection of folklore jottings, published in 1942 within the *Wiltshire Archaeological and Natural History Magazine*, spoke of the existence on the Warminster downs of a phenomena often seen in the "damp time," i.e., the fall, and known to country folk as "Will of the Wisp, Jack o'Lantern or Tick Candlestick." Goddard recorded

how the Rev. G. Lowther, Rector of Orcheston St. George, was returning from Imber one night when he was "led astray by one, which went out and left him off his road."[16] It was this deserted ghost village that had been the location for the extraordinary display of "dancing pearly-white aeroforms" witnessed by Arthur Shuttlewood and some friends on August 2, 1970.

Just four and a half miles (7 km) south-southwest of Imber is Knook Down. From here comes another account of mysterious lights witnessed in the past. In a story published in 1930 it is recorded how during the First World War, shepherd George Pearce would see "little lights seeming to bob up and down ... I would go where I thought I saw it, and then not see it. I told master one day. He said, 'I'll spend a night with you; not to-night—I'm busy; perhaps to-morrow.' So he did, and saw the lights."[17]

The Mere Down Light

That the mysterious glowing orbs seen in this part of Wiltshire were once attributed to supernatural denizens is attested to in the *Records of Mere* by Thomas H. Baker (1833-1913) of Mere Farm, Mere. His hand-written testimony of Wiltshire farm life in Victorian times is today in the possession of the local museum and library at Mere, and on gaining permission to examine its three volumes during the preparation of this book, I discovered a most remarkable account of a light being seen on Mere Down during the second half of the nineteenth century. Mr. Baker recounts how an elderly farmhand "Tom Topp has often met Jack-o'-the-Lantern on the down between Hindon and Willoghby Hedge Gate," an area of bleak downland some 8 miles (13 km) south to southwest of Warminster. The account, which preserves the farmhand's broad Wiltshire accent, speaks of how the "old man" encountered:

> ... a particularly fine one in the autumn near the mile stone (18 m [29 km] from Sarum). He says "I stopt my track, when I seed en a coming and when about 5 or 6 yards from me he stopt and I looked at e some minutes. I then said ["]Well Johnny where be

> you a travelling to[?"] and he went off across the down like a flash of lightning. By and bye he come back again and we loked [sic] at one another a bit I then said ["]What! Have ee a lost your way[?,"] and off he went again. It were a beautiful light as big as a plate. I spose he thought I were a gwain [i.e. going] to follow en but I were too wide a wake for that."[18]

There is no date recorded for this extraordinary encounter, although Mr. Baker had much later submitted it for publication in the magazine *Notes and Queries*, which carried a variation of the account in its issue of April 4, 1891.[19] It was from this letter to the editor that I realised that Mr. Baker had himself been witness to a strange light on Mere Down in September 1858 following a long period of wet weather. I managed to uncover his hand written account of this incident, which includes a note to the effect that a farmhand with him at the time informed him that the light was often seen on the downs thereabouts (Baker's testimony is included in the Notes and References section of this book[20]).

The Mere Fault

Of particular interest to the presence of mysterious lights seen on Mere Down is the fact that the bedrock thereabouts contains a significant geological feature known as the Mere Fault. It is visible for at least seven miles (11 km), and brings together rock strata from two different geological ages, the Cretaceous and Jurassic periods.[21] The fault's creation was apparently as "a response to tension and stretching of the crust by slippage down the fault plane."[22]

What strikes me here is how much "tension and stretching" might still be exerted on the Mere Fault. Is such pressure upon the underlying rock strata able to cause luminescent discharges, as well as the creation of more sustained lights forms?

Supporting this hypothesis is the fact that the Mere Fault extends eastwards, albeit now entirely underground, following the contours of the

downs across to Hindon, its presence revealed by the close proximity of rock strata from different periods of geological history.[23] Thus the line of downs between Mere and Hindon, cited by Mr. Baker as the stomping ground of the Mere Down light, is quite specifically an area of notable faulting, something that I doubt is without relevance to this debate.

Jack in the Quagmire

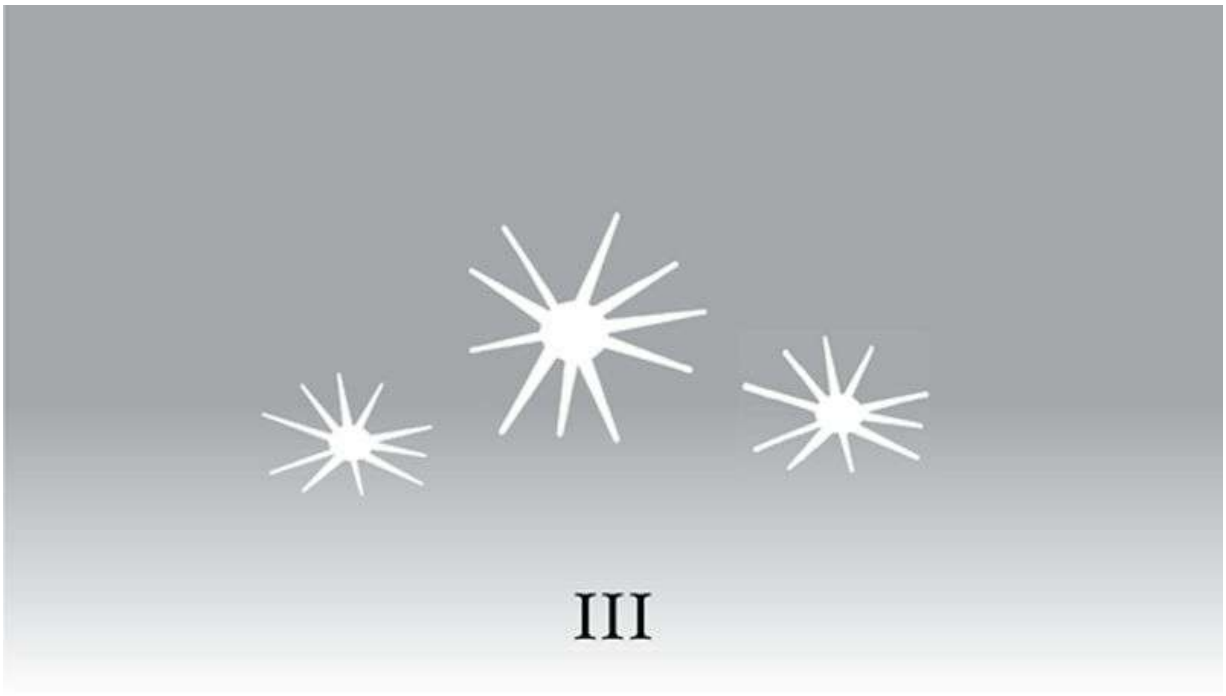
Quite clearly, these fascinating old accounts tell us that any explanations for the presence of such strange phenomena lie not so much in the realm of spaceships and silver-suited aliens, but in the folk-related beliefs of those who inhabited these haunted landscapes in the not too distant past. They remind us that these strange lights should be seen as signs of the presence of supernatural denizens more rooted in the earth itself than outer space. What the country folk were alluding to, of course, were the fairies, goblins, and elves, a matter obviously at the back of Tom Tapp's mind when he encountered Jack-o'-the-Lantern out on Mere Down. For it was they, the fairy folk, who lured the weary into the quagmire, as is recounted in this old Staffordshire folk song:

Jack o' the Lantern
Jack o' the Light,
Jack in the quagmire
Every night.

He leads them astray,
When on their way,
And leaves them to flounder
Till break of the day.[24]

It was with such thoughts that I journeyed to the outskirts of Warminster to investigate the rich body of folklore that persisted until relatively recent

times in the now lost village of Bugley, which was once seen as, quite literally, a door to the Realm of Faerie.



III

The Realm of Faerie

TODAY BUGLEY IS an area of Warminster on the western edge of the town. It is barely given a second glance by those passing by, and I doubt whether its residents have any inclination of its rich and significant past, for around 150 years ago Bugley was a thriving village steeped in folklore and superstition.

I have always told people to watch out for interesting place-names that seem to reveal a location's hidden depths, especially those in which the word root alludes to an apparent supernatural denizen, since they might well reflect the presence thereabouts of mysterious lights interpreted in this way. A perfect example is Scratta Wood, near Shireoaks in Nottinghamshire, said to be the home of "unearthly blue lights seen glowing amidst the trees at night." The phenomenon was described by one witness as "like a ball of blue fire," while local stories insist that "the lights have been seen to shadow passers-by, but never to leave the wood."[1]

According to the Rev. Isaac Taylor in his book *Words and Places, or Etymological Illustrations of History, Ethnology and Geography* (1864), the name Scratta Wood derives from the "demon Skratti," whose existence "still survives in the superstitions of Northern Europe ... In the north of England the name of Skratti continues to be heard in the mouths of the peasantry, and the memory of 'Old Scratch,' as he is similarly called, may probably be yet destined to survive through many future Christian centuries, in company with 'Old Nick'."[2]

Nottinghamshire historian Col. Roy Peters, in his book *The Ancient Villages of Whitwell and Barlborough* (1990), writes: "The Anglo-Saxon *scraette* means 'harlot', an unlikely name for a wood ... Much more likely is the Anglo-Saxon *scratta* or *scritta* which means 'devil'. There is a similar Viking word, *skratti,* which means 'goblin', 'monster', or 'devil'. Obviously, therefore we have the sense of a wood in which some kind of devil or monster was suppose to reside."[3]

Is this "'goblin', 'monster', or 'devil'" an allusion to the mysterious lights that would appear to have haunted Scratta Wood for some considerable period of time? If so, then it is a connection which amply shows that place-names can and often do allude to the local presence of strange light phenomena.

Haunt of the Goblin

Bugley's etymology (the study of the origins of words) might reflect very similar beliefs in a supernatural creature seen locally. The name comes from two Old English components—*leah,* meaning "a wood, a clearing in a wood," and the ancient word *bug*, *bugge,* or *bucca,* meaning a "goblin,"[4] from which we derive the names of other supernatural creatures of English folklore such as bogles, boggarts, bugbear, and bogeymen.[5] So the name Bugley implies a place considered the woodland haunt of the *bucca*—a goblin! Was it also once the haunt of mysterious lights, similar to those reported in connection with Scratta Wood in Nottinghamshire?

From the same root as *bug* or *bucca* comes the Cornish *bygel,* meaning "goblin"; the Manx *buggane*, meaning a "supernatural creature" with "torch-like eyes;" and the Scottish Gaelic *búcan,* meaning a "hobgoblin," "sprite," "spectre," or "terrifying object, an apparition."[6] Then we have the Welsh *pwca* (from the same root as *bucca*) and Irish *phouka,* both meaning a "fairy" or "goblin," and of course, the Old English *pook*, from which we derive Puck, the impish fiend who found fame as a character in Shakespeare's play "A Midsummer Night's Dream," which dates to around 1600. Puck was said to lead astray those who journeyed at night, his lantern being blown out when the unfortunate victim reached the edge of a ravine.[7] In the Midlands of England those beguiled by the lanterns of spectral fiends were said to be "pouk-ledden."[8] Incidently, there is a medieval farmstead immediately south of Alton Barnes called Puckshipton, said to be named after *puca,* a 'puck, goblin'.[9] So did the inhabitants of Bugley believe that a *bucca*, or "goblin," haunted the location in the form of a mysterious light or lights?

The Bugley Folk

In his book *Folk-lore of the Warminster District: Strange Tales and Beliefs,* published in 1924, Warminster-born historian and folklore expert Victor Strode Manley (1889-1965) had much to say about Cley Hill, which lies to the west of Bugley. Called by him "that puddle-shaped chalk tor," it rises to a height of 800 feet (245 m) and is visible for miles around. The hill's summit bears a double ring of prehistoric ramparts, inside which is a large Bronze Age bell barrow (e.g., a round barrow with a ditch around it) that at a distance looks like a nipple on the breast of a gigantic earth goddess.

Manley recorded that "an illiterate woman, a native of the place for eighty years" told him about the "Bugley folk"—those who inhabited Cley Hill in the distant past. She said that they revered a guardian spirit that lived in the bell barrow. One day this spectre heard a trickle of water, and upon entering a spring thereabouts directed its course to create Hogg's Well, a

prominent watering hole in nearby Bugley.[10] Clearly, there existed a relationship between the original inhabitants of Cley Hill and those who eventually came to settle beyond its eastern slopes in the small village nearby.

Gambolling Elves

Manley's book goes on to recount an enigmatic tale regarding Bugley's so-called "Fairy Tree." It is described as "the least contaminated in the series and is full of authentic touches which appear in all stories of visitors to the Realm of Faerie."[11]

Manley records that where "North Lane meets the Half below [a former inn, The] Blue Ball, Bugley, once stood a large oak tree." There, late at night, "elves were sometimes seen gambolling,"[12] with the word "gambolling" coming from an old French word meaning "crooked" or "to bend," implying that this was the meandering movement of the "elves."

Were the gambolling elves of Bugley a memory of mysterious lights seen in and around the village at night? Although "gambol" is a word used as early as Victorian times to describe the actions of fairies in British folklore,[13] it was the gambolling mannerisms of the strange lights seen in and around Warminster during the 1960s and 1970s that led to one particular variety, "amber tinged with crimson," becoming known as the "Amber Gambler."[14]

Strengthening the connection between Bugley and its gambolling elves is the former presence in the village of the enigmatically named Alf Lane, which local UFO investigator and *Daily Express* journalist Ken Rogers, in his book *The Warminster Triangle* (1994), proposed meant "Elf or Fairy Lane."[15] The abundance of fairy lore in the area supports this interpretation, suggesting that Alf Lane took its name from the Norse word root *ælf* or the Anglo-Saxon *úlf*, both meaning a "little sprite."[16]

iii. Woodcut showing fairies dancing in a circle, with a fairy house off to the left. Such "houses" were usually synonymous with prehistoric barrows of the sort so often linked with sightings of mysterious light forms.

Retreats of the Pixies

Like their kin the *bucca*, or *pouk*, the appearance of elves was most usually heralded by the presence at night of mysterious lights, referred to occasionally as "elf-light." An example of this can be found in William Crossing's *Tales of the Dartmoor Pixies: Glimpses of Forgotten Haunts and Antics*, published in 1890. It records that the retreats of the Dartmoor pixies, or "elves," were "Sheeps Tor and Huccaby Cleave, and their place of rendezvous at New Bridge ... so long the scene of their merry freaks and gambols, the memory of them is alone retained."[17] Crossing relates how moors folk would find "in the hollow below, the Will-o'-the-Wisp hovering about, and straightway they will begin to fancy the 'little people' have something to do with it, and although they may be inclined to combat the idea, yet they will not be able to quite rid themselves of the impression that what they heard and saw was the pixies indulging in their midnight revels."[18]

The appearance of these mysterious lights, Crossing relates, were thought by the local population to mark the location of minerals and ores, perhaps another characteristic important in the manifestation of buoyant plasmas (as was suggested in the case of the mystery lights seen at Marfa, Texas):

> You will sometimes be told on the moor that this luminous meteor will rise wherever a mineral lode occurs, and that many have been discovered by means of it. "Old Billy Williams," a mine captain of former days, and a man of some renown on the moor, I have been informed was a firm believer in this, and stated that its appearance was due to the heat of the lode beneath the surface.[19]

All this lends weight to the conclusion that the elves "sometimes seen gambolling" in the vicinity of Bugley's Fairy Tree were perhaps mysterious lights—ancestors of those seen so frequently in and around Warminster during the 1960s and 1970s.

The Warminster Fault

Such a surmise is supported by the fact that Bugley is positioned directly upon a geological feature known as the Warminster Fault, which passes the southern base of Cley Hill and continues east into the town itself. Local UFO researcher Barry Gooding found accounts of strange lights seen there emerging from and disappearing into the slopes of Cley Hill. Gooding also came across stories that "spoke of light beams emerging from the ground, forming into balls of light and flying off."[20] Were such lights manifesting because of the presence thereabouts of the Warminster Fault? Paul Devereux and his co-authors certainly concluded as such in their book *Earth Lights Revelation*.[21]

Between the site of the now lost village of Bugley and Cley Hill to the southwest is Norridge Wood, a remnant of a former vast woodland region known as Selwood Forest, which once embraced three counties— Wiltshire,

Somerset, and Dorset—and was known as *Silva Magna*, the "Great Wood."[22] Perhaps not unnaturally, Norridge Wood—today bordered by the A36 Warminster bypass—has been the setting for a number of well-documented UFO sightings, most of them being mysterious lights seen by passing motorists moving above the treeline.[23]

Cley Hill Encounter

Just occasionally, however, the area around Cley Hill has been the scene of UFO close encounters, with the following example showing what can happen if someone gets too close to a manifesting light form. One night in September 1967, businessman Leonard Pike was driving along the A362 Frome road, which passes close to the eastern base of Cley Hill. According to Arthur Shuttlewood, the interior of Mr. Pike's car suddenly became extremely hot as his ears were "shattered by the almost deafening buzzing of millions of bees."[24] This is the same sound heard by Willy Gehlen during his UFO encounter at Upton Scudamore in 1976 and indicates very strongly the presence of a powerful electrostatic charge. With the heat intensifying, the car's engine began to cough and splutter, before the shuddering forced him to brake hard. He jumped from the vehicle, and now saw a "white circular object spinning overhead." Apparently, it weaved from side to side in a jerky motion directly over the car, the dreadful din now filling his eardrums.

The object then banked slightly, and in Shuttlewood's words went into "an upward spiralling movement, did a figure of eight, balanced on its rim before becoming temporarily elliptic, then rolled away."[25] The "spheroid" (note that term) then moved across to the smaller of Cley Hill's two peaks where it remained stationary for around forty seconds before moving off to the north—the direction of Upton Scudamore and the Warminster downs, where it was finally lost from view.[26] Mercifully, the vehicle's engine was found to work perfectly after the terrifying ordeal, allowing Mr. Pike to continue his journey.

There is every chance that it was the object's powerful electromagnetic field that caused the car engine to shut down, an effect extremely common in close-encounter cases. Moreover, the intense heat experienced by Mr. Pike might be likened to the effects of an electromagnetic pulse device (EMP), a weapon developed to knock out telecommunications networks, electrical grids, and as a consequence, many forms of digital technology. One type of directed EMP is called the Millimetre Wave Device (also known as "Active Denial"), which although not harmful to the human body induces intense heat in test subjects.[27] We are told that the effects of an EMP are similar to those that might be expected from a very strong coronal mass ejection (CME), a plasma-based solar wind periodically discharged by the sun.

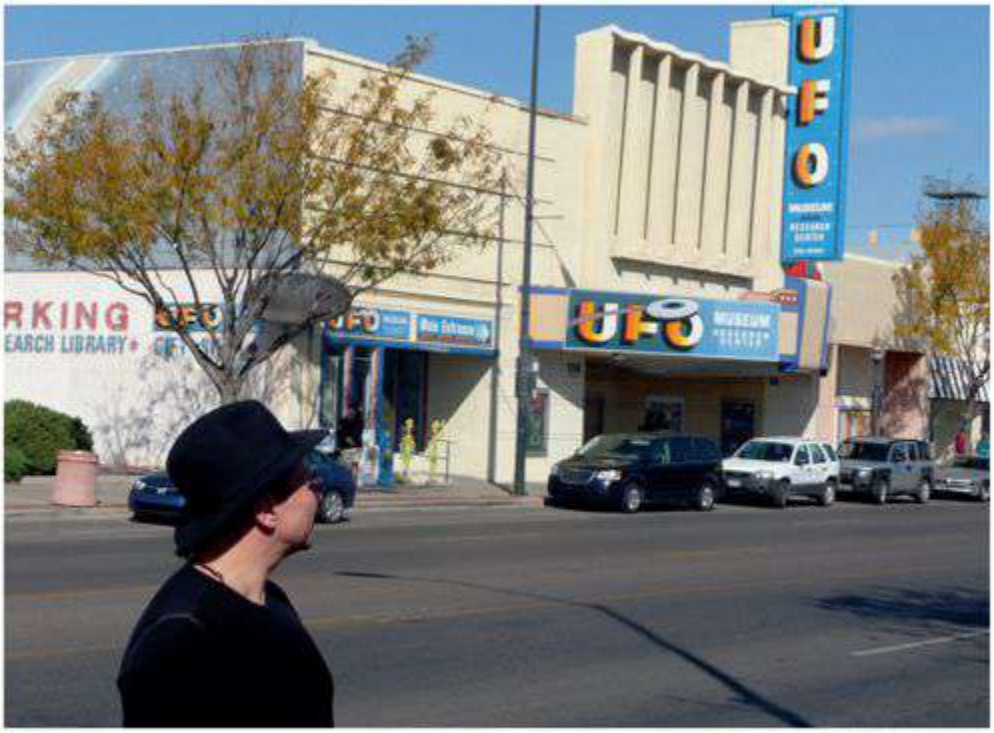
So, did Mr. Pike get too close to a sustained plasma construct that manifested in association with the area's active geology, marked out by the Warminster Fault? Have similar aeroforms been witnessed in and around Cley Hill and Bugley for hundreds of years, giving rise to legends and place-names relating to the presence of supernatural denizens known locally as *bucca* ("goblins") or *úlf* ("little sprites," i.e., "elves")? I think the answer is likely to be yes.

Door to Another Realm

Manley goes on to say that Bugley's Fairy Tree truly belonged to the Realm of Faerie, for it was said that "if a child should come upon them (i.e., the elves), they would invite him to their home beneath the tree."[28] Here they would find elves who would be playing cards around a table as others of their kind ran around the table itself. "After giving their visitor something to eat," he wrote, "they would provide him with a fairy bath. Then they would watch him to see which way he would try to get out. If he climbed upwards he would be warned of an evil spirit, and if downwards he would become an angel and never return home. After a time they would show him the proper way out, but it would be dark and he would feel giddy

after his adventures, so they put him on his road again, but never again would he be able to find them."[29]

Here then was a dreamlike reality that, although simply part of a lingering folk tradition native to southwest Wiltshire, might have some bearing on age-old stories regarding people being transported, sometimes by force, to the Realm of Faerie. Is this where one might expect to end up when coming into contact with the elves occasionally seen gambolling in the vicinity of Bugley's Fairy Tree—the otherworldly realm of Fairyland? Are modern-day alien abductions simply updated forms of these fairy kidnappings? It is an old and very valued theory that has been much discussed in UFO literature, and it is one now that I would like to take on to the next level.



1. The author outside Roswell's International UFO Museum and Research Center in October 2008.

Harassed Rancher who Located 'Saucer' Sorry He Told About It

W. W. Brazel, 48, Lincoln county rancher living 30 miles south east of Corona, today told his story of finding what the army at first described as a flying disk, but the publicity which attended his find caused him to add that if he ever found anything else short of a bomb he sure wasn't going to say anything about it.

Brazel was brought here late yesterday by W. E. Whitmore, of radio station KGFL, had his picture taken and gave an interview to the Record and Jason Kellahin, sent here from the Albuquerque bureau of the Associated Press to cover the story. The picture he posed for was sent out over AP telephoto wire sending machine specially set up in the Record office by R. D. Adair, AP wire chief sent here from Albuquerque for the sole purpose of getting out his picture and that of sheriff George Wilcox, to whom Brazel originally gave the information of his find.

Brazel related that on June 14 he and an 8-year old son, Vernon, were about 7 or 8 miles from the ranch house of the J. B. Foster ranch, which he operates, when they came upon a large area of bright wreckage made up on rubber strips, tinfoil, a rather tough paper and sticks.

At the time Brazel was in a hurry to get his round made and he did not pay much attention to it. But he did remark about what he had seen and on July 4 he, his wife, Vernon and a daughter Betty, age 14, went back to the spot and gathered up quite a lot of the debris.

The next day he first heard about the flying disks, and he wondered if what he had found might be the remnants of one of these.

Monday he came to town to sell some wool and while here he went to see sheriff George Wilcox and "whispered kinda confidential like" that he might have found a flying disk.

Wilcox got in touch with the Roswell Army Air Field and Maj. Jesse A. Marcel and a man in plain clothes accompanied him home where they picked up the rest of the pieces of the "disk" and went to his home to try to reconstruct it.

According to Brazel they simply could not reconstruct it at all. They tried to make a kite out of it, but could not do that and could not find any way to put it back together so that it would fit.

Then Major Marcel brought it to Roswell and that was the last he heard of it until the story broke that he had found a flying disk.

Brazel said that he did not see it fall from the sky and did not see it before it was torn up, so he did not know the size or shape it might have been, but he thought it might have been about as large as a table top. The balloon which held it up, if that was how it worked, must have been about 12 feet long, he felt, measuring the distance by the size of the room in which he sat. The rubber was smoky gray in color and scattered over an area about 200 yards in diameter.

When the debris was gathered up the tinfoil, paper, tape, and sticks made a bundle about three feet long and 7 or 8 inches thick while the rubber made a bundle about 18 or 20 inches long and about 8 inches thick. In all, he estimated, the entire lot would have weighed maybe five pounds.

There was no sign of any metal in the area which might have been used for an engine and no sign of any propellers of any kind, although at least one paper fin had been glued onto some of the tinfoil.

There were no words to be found anywhere on the instrument, although there were letters on some of the parts. Considerable scotch tape and some tape with flowers printed upon it had been used in the construction.

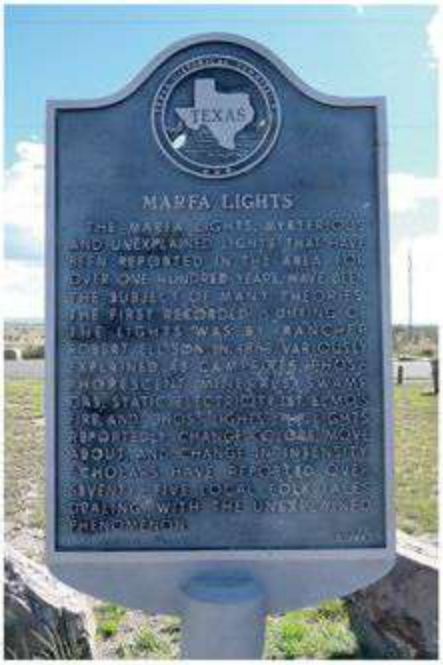
No strings or wire were to be found but there were some eyelets in the paper to indicate that some sort of attachment may have been used.

Brazel said that he had previously found two weather observation balloons on the ranch, but that what he found this time did not in any way resemble either of these.

"I am sure what I found was not any weather observation balloon," he said. "But if I find anything else besides a bomb they are going to have a hard time getting me to say anything about it."

2. Front cover story from the *Roswell Daily Record* of July 9, 1947, revealing how "harassed rancher" Mac Brazel wished he hadn't reported the crashed debris found on the Foster ranch.

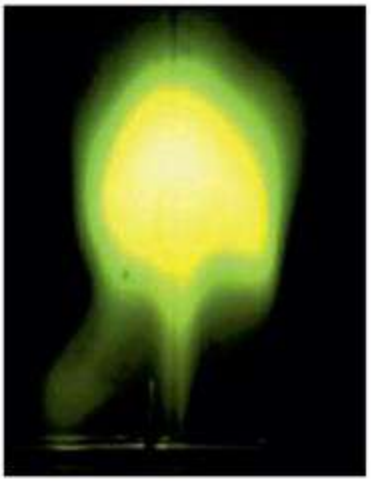
3. The author surveys the local landscape at the Marfa Lights View Point, out on US highway 90 between Alpine and Marfa, Texas.



4. Left: Metal signboard at the Marfa Lights View Point introducing the mystery lights seen here since at least the nineteenth century.

5. Below: Second plaque out at the Marfa Lights View Point giving a history of the strange lights seen locally.

6. The author out on Mitchell Flat in the Chihuahuan desert, between Alpine and Marfa, where close encounters with the Marfa Lights have been reported.



7. Plasma "cloud" created in the laboratory by the Max Planck Institute of Plasma Physics, Garching, Germany. Is plasma the key to understanding the manifestation of UFOs and the intelligences behind them?

8. Are American spook lights, or ghost lights, really plasma constructs? Picture of the Big Bend spook light of Texas taken by the author in March 2011. Unfortunately, on this occasion an explanation is simple—the mysterious lights are caused by vehicle lights on an exactly aligned highway over five miles (8 km) away.

9. Orange-white plasma-like object caught on camera by Project Hessdalen team member Arne P. Thomassen from the mountain Finnsahogda South, looking east, on September 25, 1982, between 19.00 and 20.30.

10. Another strange object captured on film by Project Hessdalen team member Arne P. Thomassen from the mountain Finnsahogda South, looking east, this one on October 25, 1982.

11. The same night, October 25, 1982, Arne P. Thomassen took this picture of either the same object or a very similar object from the mountain Finnsahogda South, looking east. Do such objects harbour plasma-based life that co-exists with carbon-based life forms like us?

12. The Avebury stone circle at night where, since the eighteenth century, mysterious lights have been seen on the downs thereabouts.

13. Still from the film footage taken by a local cameraman and photographer on July 6, 1997 showing two strange objects in the vicinity of a Bronze Age round barrow on Harestone Down, just south of Avebury. One object (object A) is above the earthen mound, whilst the second one (object B) is visible off to the left of the barrow.

14. Four enlargements from stills of Harestone Down object A. The last image shows the small object that was seen to detach from the greater mass and swing around it—as if held in some kind of invisible orbit—before reintegrating with the original object. Something very similar—a small object detaching itself from an aerial light form, swinging around it, before reintegrating with the original object—was seen and recorded at Hessdalen in Norway by Project Hessdalen.

15. Four enlargements from stills of Harestone Down object B. Although less distinct than object A, it appears to have an orange hue to it.

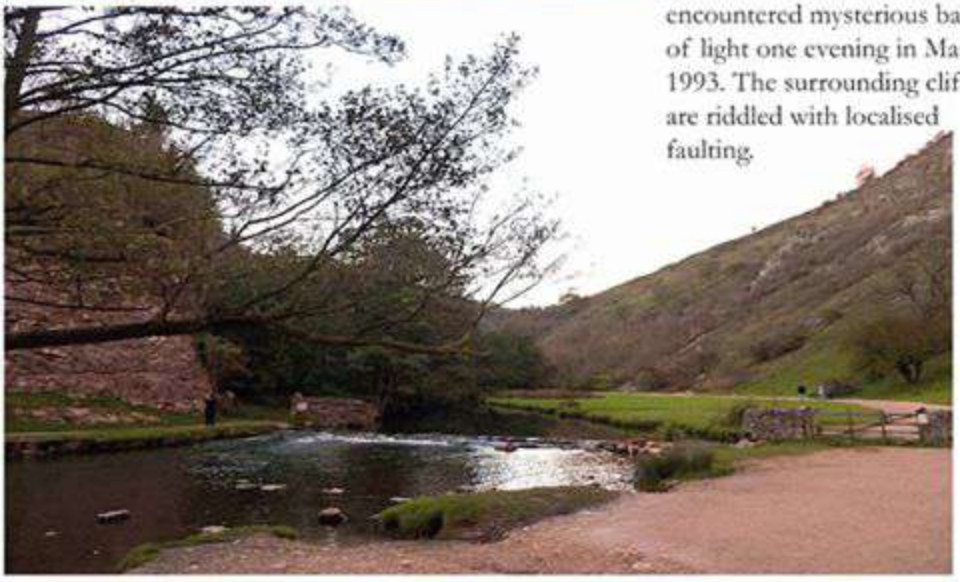
16. The West Kennet long barrow, constructed over 5,500 years ago. It was from here that in August 2002 Leon and Lisa, and Lisa's parents, witnessed a silver ball of light above trees to the east, and in July 1994 Paul, Sonya and Rob saw mysterious balls of fire emerge from the direction of the long barrow at the start of their extraordinary night of activity on nearby Silbury Hill.

17. Silbury Hill, Europe's largest man-made mound. It was from its heights that Paul, Sonya and Rob witnessed an incredible light display, complete with structured craft and light beings, in July 1994.

18. Castlerigg stone circle in Cumbria's Lake District. It was here that in 1919 mysterious globes of light were seen dancing about by two credible witnesses.

19. The Nine Stones Close stone circle in the Peak District, where a strange blue light is said to emerge from a nearby wood and approach the circle.

20. Left: Painting by musician and artist Mike Booth of the three strange objects he witnessed in a wheat field in front of West Woods, near Alton Barnes, on June 21, 2005.

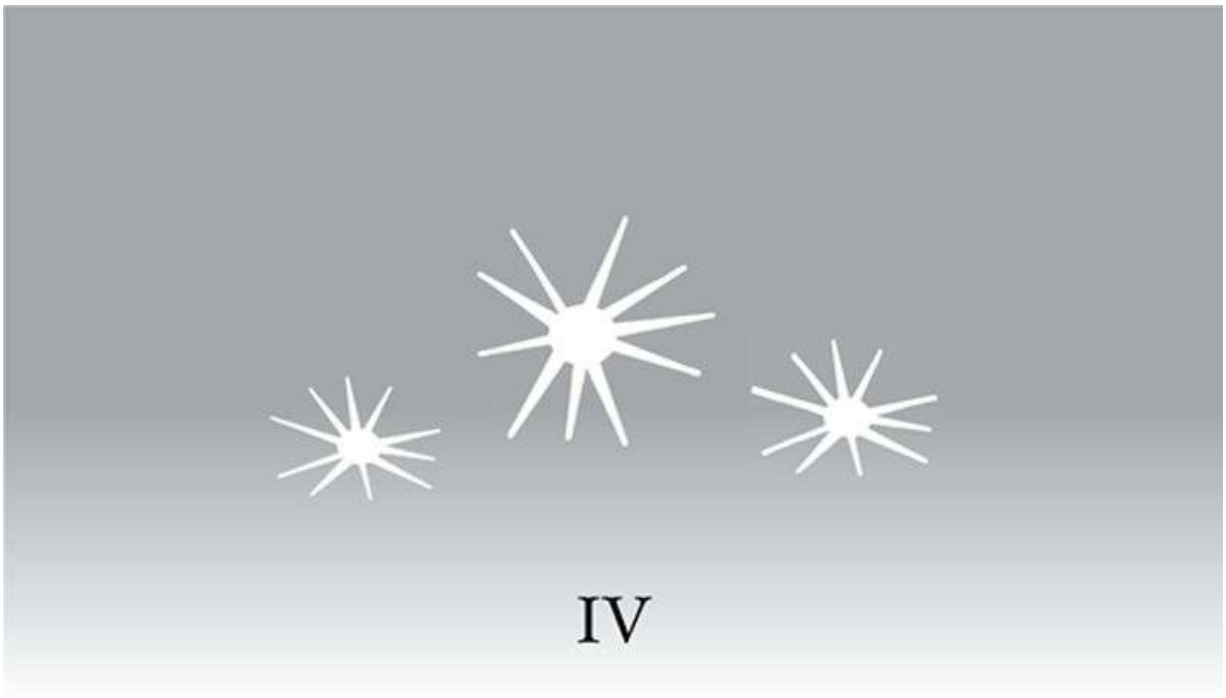


21. Below: The Dove Dale valley in the Peak District, through which passes the River Dove. It was here, by the weir, that student Oliver Rowlands and his friend encountered mysterious balls of light one evening in March 1993. The surrounding cliffs are riddled with localised faulting.

22. The summit of Cradle Hill, Warminster, marked out by the copse of trees illuminated by the sunset, as seen from the position at Upton Scudamore where the author and his friends encountered a mysterious light form in October 1976.

23. Writer, broadcaster and abductee Whitley Strieber examines the UFO-related graffiti on the barn atop Cradle Hill, Warminster, in 2010. During the visit he told the author that mental interaction with UFO light forms was like "conjuring Magonia"—quite literally opening the doors to the Realm of Faerie.

24. The author in Rendlesham Forest, Suffolk, where in December 1980 US airmen from the nearby Woodbridge airbase came upon a glowing object in a clearing. Was this object really a "landed" spacecraft, or was it something even more exotic—something that might have inspired an Anglo-Saxon poem over 1,300 years old?



IV

Conjuring Magonia

IT WAS THE French ufologist Jacques Vallee in his seminal work *Passport to Magonia* (1969), who first fully explored the idea of a relationship between fairy kidnappings and modern-day encounters with the occupants of UFOs.[1] In the former, unlucky individuals were said to be taken, often by force, to the Realm of Faerie, otherwise known as Fairyland, Elfland, or Magonia. Although it would seem like only a short time would be spent in this strange realm, on being released back into the real world the unlucky individual or individuals would find that a considerable length of time had elapsed, perhaps days, weeks, years, or even whole generations. As Vallee observed so pertinently in this respect:

> Time does not pass there [in Elfland] as it does here. And we have in such stories the first idea of the *relativity of time*. How did this idea come to the storytellers, ages ago? What inspired them? No one can answer such questions. But it is a fact that the

> dissymmetry of the time element between Elfland and our world is present in the tales from all countries [original emphasis].[2]

Countless stories of contact with the fairy world exist in the annals of folklore, such as this example from the Isle of Man, which concerns two farmhands who were out ploughing on Holy Eve. By the end of the day their plough bars were so bent that they had to stop by at the smithy to have them straightened. This being done, they made their way home with the irons over their shoulders. It was then that they encountered a "house with light streaming from the windows and the sound of music coming from inside."[3]

Looking through the windows, the farmhands espied "a great gathering of people, with beautiful ladies dancing," so they knocked and were invited to join the throng. One of the two then began dancing with the fairies and drank from a cup which he was offered. The other farmhand watched from outside the circle and when the cup came to him he refused to accept it. Eventually, he decided to go home and leave his friend to the merriment.

For a full twelve months nothing was heard of the farmhand who remained behind at the fairy house, and so when the next Holy Eve came along his friend went in search of him. On coming upon the house with bright lights, he entered inside and found his friend still dancing merrily with the fairies, the plough iron over his shoulder. When next he came around his arm was grabbed, and by this means the man was drawn away from the dance, which he did quite willingly. The farmhand went home thinking that no more than a day had passed since he had first stepped inside the house, when really it had been more than a year.

It is clear from this account that the fairy house, or at least its illuminated windows, was visible only on Holy Eve, which in the past were considered nights of pagan revelry. On such occasions the veils between this world and the next were considered particularly thin, allowing all kinds of supernatural forms to be perceived in this world. Interestingly, similar mysterious houses that appear out of nowhere feature in UFO literature,[4]

although in Western Europe at least fairy houses are usually either Neolithic long barrows or Bronze Age round barrows.

A victim might come across one of these stone and/or earthen structures and perceive the sound of otherworldly music coming from within. Inviting them to enter the barrow will be an illuminated doorway, not seen previously. Inside fairies or elves will be dancing in revelry, usually in a circle. If the victim either eats or drinks whilst in this shifted reality, then he or she will be destined to remain there indefinitely, unless of course they are rescued, granted leave, or are able to make their escape.

Typical of such fairy encounters is one preserved in the writings of seventeenth-century Wiltshire antiquarian John Aubrey. He recorded the story of "a shepherd of Winterbourne Basset," a small village 4 miles (6.5 km) north of Avebury, who went out on to nearby Hackpen Hill and came upon an opening into a "fairy hill," probably one of the Bronze Age barrows on the downs thereabouts (even today there is a megalith at the base of the hill called the Fairy Stone). Unexpectedly, the "Ground opened and he was brought into strange places underground," where he came upon fairies "that used musical instruments, viz. viols and lutes (such as were then played on)." Aubrey added that no good ever came of such visits to the Realm of Faerie, for "never any afterwards enjoy themselves."[5]

iv. Illustration of a man being forcibly removed from the fairy dance, in order to return him back to the land of the living. A few hours absorbed in revelry could mean the loss of a year or more in the real world.

Supernatural Lapses in Time

Folklore writer Edwin Sidney Hartland (1848-1927) in his fascinating book *The Science of Fairy Tales* (1890) had much to say about what he describes as the "supernatural lapse of time in Fairyland." Indeed, he covers the subject in three parts across equally as many chapters, providing numerous accounts of time distortions during visits to Fairyland or some other similar such enchanted realm.

Among those that particularly took my attention, was a man from Brecknockshire in Wales, who found himself encircled by "little beings like men."[6] They closed in, getting ever nearer until they formed a tight circle around him. They sang and danced, causing the poor chap to become lost in the moment. He shared in their revelry, ate their cakes, and never enjoyed himself more. What seemed like three hours passed by quickly, but on his return home three weeks were found to have passed in an instant.[7] Then there is the story of the peasant from Nordhausen in the German state of Thuringia who when passing a range of hills known as the Kyffhöuser, on

his way to corn market, was met by a "little grey man,"[8] who took him through a gateway into a mountain peak. Here he entered a beautiful castle with an illuminated hall filled with people. Upon his exit a year was found to have elapsed. As we can see, the fairies featured in both these stories eerily echo the descriptions of modern-day UFO occupants, the Greys in particular.

I was intrigued also by the story in Hartland's book of a woman from a region of the Rhine in Central Europe who was carried off by a "whirlwind" whilst chatting with a group of reapers in a field. The abductor was said to have been Polednice, a female spectre that disliked woman who had recently given birth (she is a familiar character of Czechoslovakian folklore). After the poor woman was given her leave from Polednice's otherworldly realm, a year and a day were found to have gone by.[9] Similar whirlwinds featured in meteorologist Terence Meaden's theories regarding UFOs are described as illuminated plasma vortices. As we shall see shortly, banks of illuminated plasma mist are very often behind inexplicable missing time episodes and even UFO abduction scenarios. Did something similar happen to this poor woman on the Rhine? Was she removed temporarily from normal space-time after encountering a plasma-based vortex existing within a freak form of whirlwind?

Then we come to the account of the two celebrated fiddlers from Strathspey, in the Scottish highlands, who were invited by the fairies into a fairy hill near Inverness. For just a few hours they supplied the music to the elven assembly, but on leaving a hundred years were found to have elapsed in the outside world.[10] From Denmark comes the story of a bride on her wedding day who chanced upon a mound, a "hillock that was standing as is usual on such occasions, on red pillars,"[11] where elves were making merry. She was offered and accepted a cup of wine and joined their dance, after which she hastened home only to find that everything had changed. No one knew her as a hundred years had passed by since her wedding day.

Why the "hillock" in this story should have been standing on "red pillars," which was "usual on such occasions," is a complete mystery, although in this story we can see certain similarities with modern-day

encounters with "landed" UFOs and their occupants, the illuminated tetrahedrons, and small light beings witnessed by Paul, Sonya, and Rob in 1994 coming to mind here. Remember, their ordeal also featured a time distortion, although mercifully only a couple of hours, as well as a "hillock," in fact two—Silbury Hill and the West Kennet long barrow.

A similar time lapse story from the Rhine, also recorded by Hartland, speaks of a bride who, whilst on the way to church, stopped to admire the flowers in a garden. There she met a strange man, who said he would show her even more beautiful flowers. Accepting his invitation, she went with him to his garden, where she was offered the most beautiful rose she had ever seen. Upon continuing her journey, she found that everything had changed and that nobody knew her. In a panic, she was taken to the parish priest who checked the parish records and found that a bride had indeed vanished on her way to the altar two hundred years before his time.[12]

In Lower Brittany, a youth carrying a letter to "Monsieur le Bon Dieu" in paradise met, Hartland writes, a "rolling fire" that passed over his head harmlessly, although the boy feared to look back at it. He then heard a terrible roar behind him and fell into a ditch of brambles and nettles. The loss of blood caused him to faint, but on waking he found himself in paradise.[13]

And finally, simply because this book has explored the relationship between mysterious lights and prehistoric sites, Hartland wrote that at Muggelsberg in Germany there was once a large stone under which treasure was thought to be hidden. Called the Devil's Altar (it was probably a prehistoric stone structure), villagers from nearby Muggelsheim (today a district of Berlin) said that at night it seemed to be ablaze. But on drawing near to this place, the fire would always vanish from sight.[14]

So how did the ancient story-tellers come to believe that simply by entering enchanted, otherworldly realms, time passes at a much quicker rate creating huge temporal discrepancies upon the victim's return to normality? One can only conclude that such tales are based on some kind of real memory of strange experiences where time lapses had genuinely occurred.

Taken!

The fact that some of the mysterious light forms encountered in and around Warminster during the 1960s and 1970s were in the past interpreted as Will-o'-the-Wisp, and possibly even the lanterns of hobgoblins and gambolling elves, makes Manley's fabulous account of Bugley's Fairy Tree with its entrance to the Realm of Faerie that much more appealing to this debate. This is brought out in a remark the folklore writer made on how close the story of the Fairy Tree was to the "one of the child kidnapped by fairies for seven years spoken of by the Ettrick Shepherd":

> *And Kilmeny had been she could not tell where:*
> *And Kilmeny had seen what she could not declare.*[15]

"Kilmeny" is a maiden abducted by fairies in a verse tale contained in *The Queen's Wake* (1813), a poem by Scottish poet James Hogg (1770-1835). He was raised in the Ettrick Forest near Selkirk on the Scottish Borders, where a belief in the fairy folk lingered longer than in other parts of the country.[16] Before he became famous, Hogg, who underwent no formal education, became a shepherd and lived in absolute poverty, hence his nickname, "The Ettrick Shepherd." It is said that Hogg lay upon a green hillside to dream the dream of Kilmeny, whose haunting image he became transfixed with for the rest of his life.[17] He wrote how she became lost and entered Fairyland, imagined as a kind of twilight world, "a land where all things are forgotten," until finally, in the seventh year, the fairies let her go.

Although there is very little in the story of Kilmeny to compare with other forms of fairy abduction, it acts as an example of how an unsuspecting person might wander into a shifted reality where they are taken by otherworldly intelligences into a created, higher dimensional realm where they remain before being returned to this world. Again, such a possibility might seem absurd, yet in the past the fear of being "taken" by the fairies or elves remained a very real threat among rural communities. Moreover, it was a belief that was handed down from generation to

generation, with children being instructed on how to avoid being kidnapped into the fairy realm. One story, again from the Isle of Man, exemplifies this situation. It is found in *The Folklore of the Isle of Man* (1975) by Margaret Killip:

> One night some years ago a little boy of eight or nine years old came to the door of a farmhouse crying and saying he was afraid to go home. He lived about a mile further on and the rest of his way was along a lonely road overshadowed and darkened by trees, but then he was asked what he was afraid of, he didn't give the expected answer, that he was frightened of the dark, but "I'm afraid I'll be took."[18]

People are still "taken" today, and we quite naturally doubt the tangible reality of where exactly they end up during their abduction experiences. Yet in the past the existence of the Realm of Faerie, the "land where all things are forgotten" as James Hogg called it, was never in doubt. It was always there, just out of reach, until the time that *they* came to take you.

Communion

Completely absorbed by Bugley's enchanting folklore and its possible association with the Warminster Thing, I jumped at the chance of exploring the area on hearing that a new crop formation had appeared in a wheat field at the foot of Cley Hill. It was a striking design, composed of a series of squares that came together to make what some were seeing as a four-dimensional hypercube. I came to the area twice in quick succession in July 2010, and on the second occasion I visited the formation in the company of American writer Whitley Strieber and his wife Anne.

Whitley is today the presenter of the ever-popular Dreamland radio show, which forms part of the Unknown Country network.[19] They were in the UK for a conference, and we were able to spend a wonderful day

together, showing them around the sites of Glastonbury, Avebury, and Warminster; I even managed to point out the fading UFO-related graffiti on the disused barn on the summit of Cradle Hill.

Whitley is arguably the most famous UFO abductee in the world. As those who have read his book *Communion* (1987) will know, over a period of several years whilst living in a log cabin located in a secluded corner of upstate New York, he experienced a series of close encounters of the fourth kind (i.e., ones where contact is supposedly made between the witness and the entities involved). On one occasion he was taken by strange beings of no obvious earthly origin and subjected to a deeply intrusive medical examination onboard some kind of alien craft. After *Communion* was published, people would come to stay at the log cabin, hoping to see something strange themselves. Many went away having had profound and mystifying encounters with what Whitley calls "the Visitors," the name he gives to the alien entities he sees as responsible for his abduction experience.

Who Are the Visitors?

As we approached the base of Cley Hill, on our way to see the "hypercube" crop formation, I asked Whitley and Anne about the nature of the Visitors. Did these entities come here in structured spacecraft from another planet, or were they something else? Whitley answered that for him the Visitors are higher dimensional beings that have co-existed with human kind for thousands of years. He surmised that they might enter our physical reality via dimensional portals that open at certain locations on this earth, UFO hotspots being the obvious places. Whitley agreed that the Visitors were from the same family as the fairies, elves, and hobgoblins of old, and was marvelled to hear that this same inter-relationship between UFOs and fairy lore was present in Warminster, Britain's flying saucer mecca for so many years.

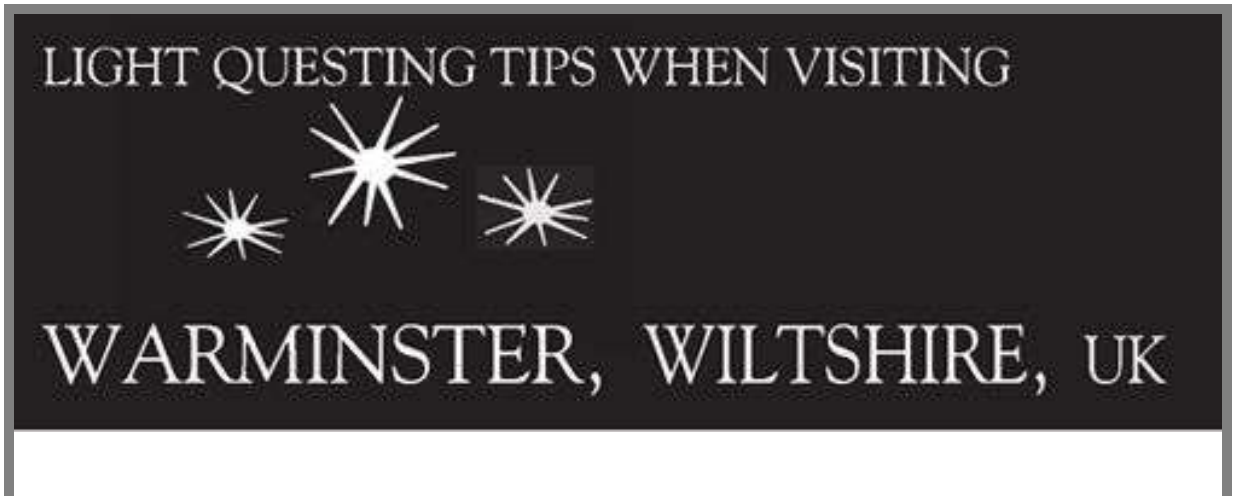
Opening those doorways to co-existing worlds is something I believe can be achieved through mental sympathy, so seated inside the crop

formation, which lay in a natural amphitheatre at the base of Cley Hill, I conducted a brief meditation as I stared out towards Norridge Wood, beyond which is the site of the former village of Bugley. For Whitley an act like this was, in his words, tantamount to "conjuring Magonia"—opening the doorway to other worlds in order to gain psychic communication with truly otherworldly intelligences that exist just beyond the veil and whose visible manifestation is the mysterious lights and UFOs we see today in our world.

Such visions of humanity's relationship with invisible worlds is all well and good. Yet the believer in the extraterrestrial hypothesis to the UFO enigma is going to ask what on earth any of this has to do with *real* UFO abductions, i.e., those instigated by the aliens? How can simple plasma, like that used to illuminate a TV screen, be responsible for real-life abduction experiences onboard structured spacecraft?

These are fair questions that *do* require answers.

There have been thousands of claimed UFO abductions since the advent of the flying saucer age in 1947, and having investigated one of the first ever car-stop/missing-time episodes reported in the British Isles, it is a matter I have examined in great detail for the past 35 years. The fruits of this research are staggering, and it is these findings that I would like to share with you as we now move from the market town of Warminster to the country lanes of Aveley in Essex, where a quite extraordinary episode took place one dark night in October 1974.



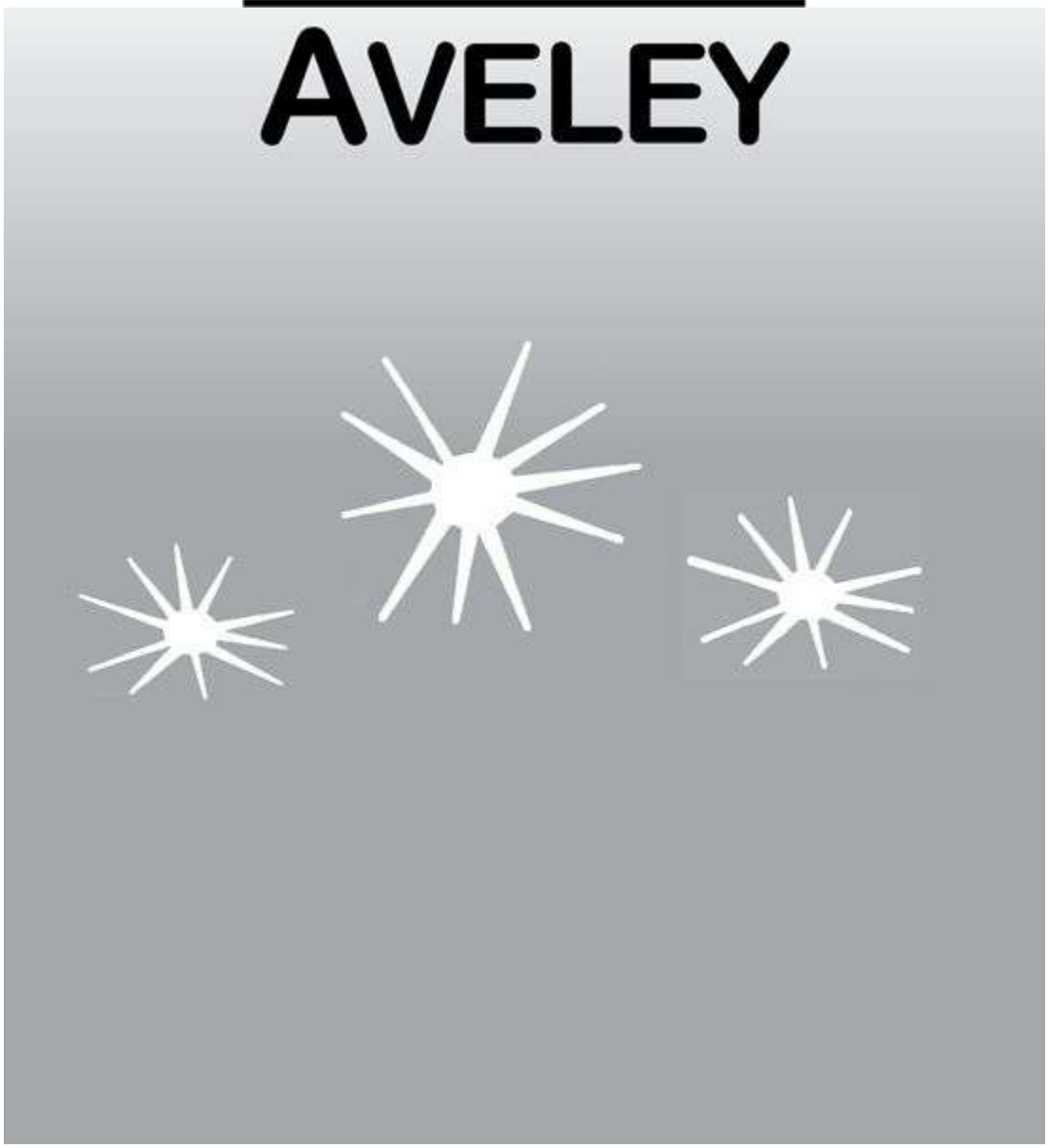
Warminster's crown as Britain's UFO Mecca lasted only until the end of the 1970s, but sightings of mysterious lights have continued across the years, and there is certainly an ambience about the town that needs to be sampled by any true light quester. Cradle Hill is the obvious first destination, accessed via a minor road off the A350 Westbury road on the northern edge of town (see the Warminster area map on page 192). The road rises steadily uphill past a few houses and farm buildings before coming eventually to a small crossroads. Turn left here, climb the track, and in front of you will be the ominous sight of the copse of trees that cap the hill and conceal the site's famous graffitied barn. A parking area allows you to remain here as long as you want, but be aware — police and army vehicles patrol the area at night looking for suspicious activity, so make sure you have a good reason for being there (watching for UFOs will do nicely).

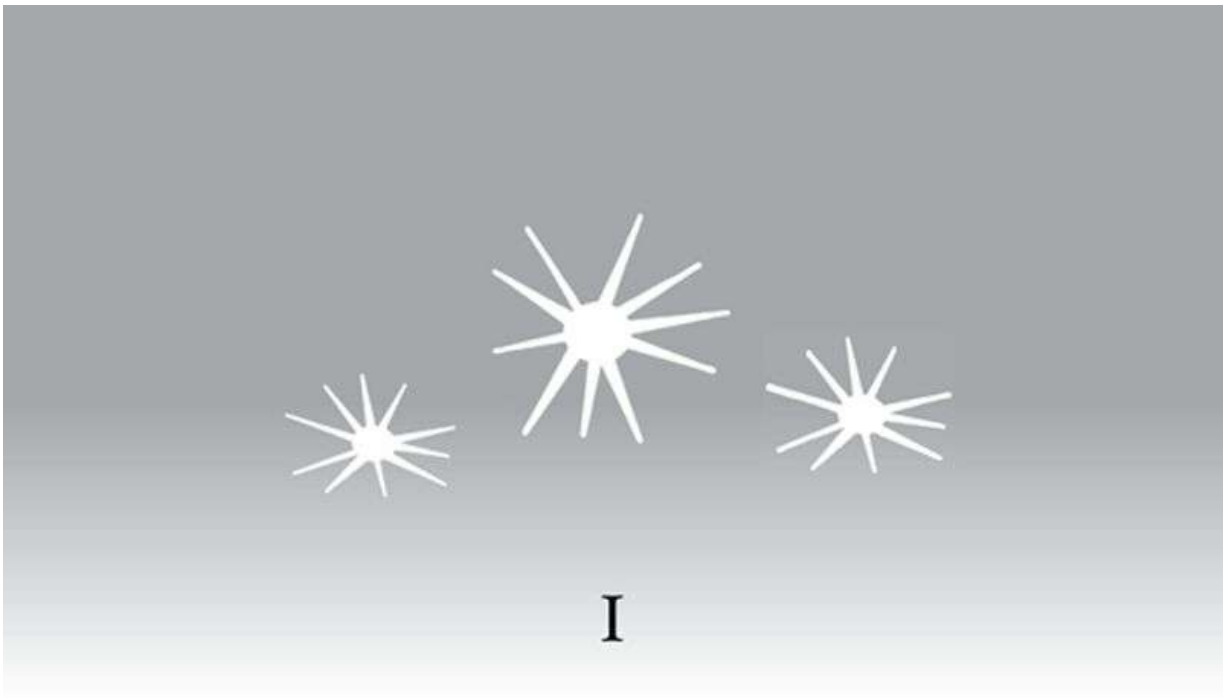
If you want to avoid any hassle, go instead to Cley Hill, the other main local UFO-watch site (indeed, mysterious lights have been reported rising from and entering into the side of the hill, which is close to a major geological fault). To reach it take the A362 Frome/Radstock road out of Warminster. Continue some two and a half miles (4 km) on this, past the entrance to the Longleat estate on your left, until you come upon a small car park on the right-hand side. Leave your vehicle here and take the footpath toward the hill's slopes, a gentle climb of around a third of a mile (about 500 m). From here you'll have a commanding view of the local landscape (a view that is exponentially increased if you reach the hill's windy summit, where you can stand on its Bronze Age bell barrow). East of you will be Norridge Wood, the setting for various UFO sightings over the years, beyond which is the A36 Bath road and the site of the former village of Bugley, famous for its tales of fairy trees and gambolling elves.

When in Warminster make sure you visit Coates & Parker, the office stationers and printers in the Market Place, which aside from its selection of local UFO publications is the home of the *Warminster Journal*, the local newspaper, which has offices above the shop. Here

writer and reporter Arthur Shuttlewood made Warminster famous during the 1960s and 1970s with his news stories and books on the "Warminster Thing," the name given to the mysterious audible and visual phenomena reported locally during this period.

ACT SIX





I

The Aveley Abduction

ON SUNDAY, OCTOBER 27, 1974, the Day family of Aveley was in their car driving along the dark country lanes of West Essex, just beyond the limits of Greater London.[1] The time was around ten o'clock in the evening when, unexpectedly, an "oval-shaped, pale-blue iridescent light, like a 'big star'," came into view some 500 yards (0.45 km) east of their position, travelling in a roughly southerly direction towards where they were heading themselves.[2]

It was the eldest son, Kevin, aged 7, who first drew the strange object to the attention of his father, John, 29, who was the driver, and his mother Sue, 25, who was seated in the passenger seat. Excited, the boy now rose to his feet and grabbed hold of the backs of the two front seats in order to keep his balance. Two other children, a daughter aged eight and younger son aged four, were huddled together asleep on the back seat and slept through the whole thing.

Mother, father, and son watched as the "big star," brighter even than the planet Venus, seemed to stop and start as it moved through the air until

eventually it was obscured by an approaching tree-line. This was soon passed and once more the light could be seen, although now it seemed to be moving slightly slower than before. The family members continued to watch it, having now concluded that it was some kind of UFO.

The car soon reached open countryside and John, Sue, and Kevin were able to get a much clearer look at the light, which still seemed around the same distance away as if keeping pace with the car. It had, however, changed direction slightly to the right, and was now on course to cross the road ahead of them, which it finally did, passing from left to right at an elevation of around 50 degrees, forcing John to crane his neck in order to look up at it. Immediately afterwards the car went down a dip, and the object was obscured by the hedgerow on the right-hand side of the road.

Mist, Gas, or Fog

The journey continued and after about a mile, the car entered a right-hand bend at which John and Sue felt that something was terribly wrong. Neither the car tyres nor the sound of the engine could be heard. Yet even before the family had a chance to take in what was happening, they saw around 30 yards (27 m) in front of them "a thick 'mist', or 'gas', or 'fog'"[3] that was completely self-luminous. I'll continue the account from my own case report published in the magazine *Flying Saucer Review*:

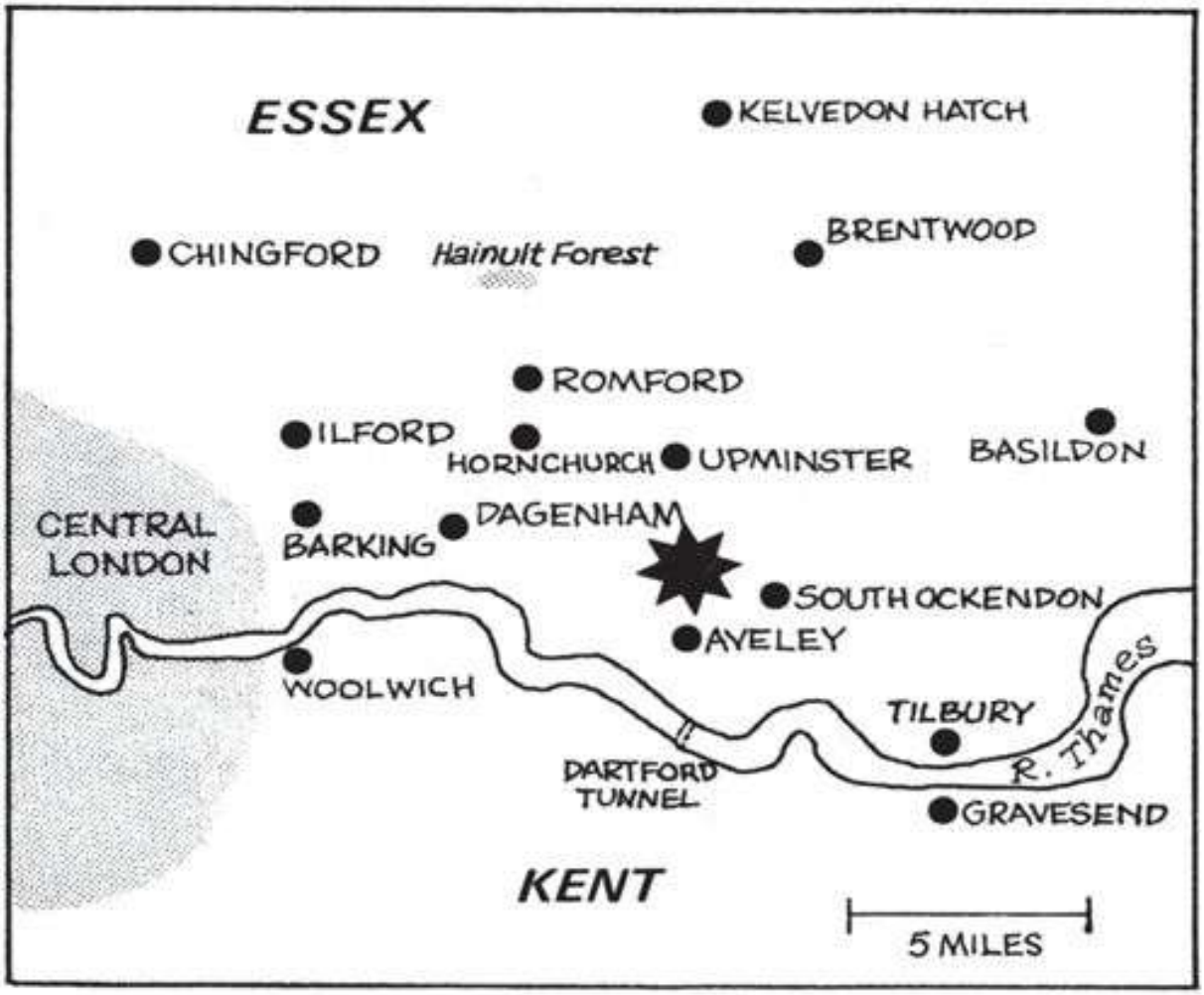
> It was dense green and banked about 8-9 feet [2.45-2.75 m] high, and was bordered on the left-hand side by thick bushes. On the right it seemed to curve down to the ground, just behind the thin line of trees along the road's verge. The top of the bank was flat, and the bottom was touching the ground.[4]

Just then the car radio crackled and began smoking—the sign of a strong electrical disturbance—causing John, instinctively, to yank out its wires (car radios were a lot cruder in those days). Then the car headlights died just as

they hit the bank of glowing “fog” at around 30 mph (50 kph). Sue recalls the car jerking violently as the mist engulfed it, making her realise that this was unlike any mist they had encountered before.

Inside the fog it was “very light,” yet at the same time very cold according to John and Sue. They also experienced a strong tingling sensation, amid what they described as an eerie silence just as everything went hazy:

> They must have been in the mist only for what seemed like a second or two, when suddenly there was a jolt “like a car going over a hump back bridge” and then the mist was gone. According to John the car was now exactly a half a mile along the same road. Things at this point were very confusing for John, but he swears he was on his own in the front of the car. The car, according to John, was now travelling along the side of some woodlands called White Post Woods.[5]



i. Map showing the location of Aveley, Essex, in relation to London.

White Post Woods was further along the same road on which they had encountered the green mist. Sue, on the other hand, only recalls the car journey resuming a quarter of a mile further on from this point. Both adults now felt confused, especially as everything seemed back to normal: the car engine and headlights were working fine, and the cold sensation had gone. Obviously, the radio was now unplugged, so that did not work. More importantly, everyone was in the car: Sue was in the passenger seat, Kevin was standing up, his hands still gripping the tops of the seats in front of him, and the other two children remained huddled together asleep on the back seat as if nothing had happened.

Missing Time

Sue recalls saying "Is everybody here?," as they continued the journey back to their home in the nearby town of Aveley. Outside their house on the Kennington estate, John quickly fixed the car radio, before going inside to watch a television programme—a play he'd been hoping to catch. Yet when he switched on the set, all he saw was the test screen, implying that any programming had finished for the night. Knowing that the time should only have been around 22:20, the time scheduled for the play, he rang the Speaking Clock. According to this it was now around 1:30 a.m., three hours later than their expected arrival time home.

Under any normal circumstances the nine-mile (14.5 km) journey back from Sue's parents' in Harold Hill should have taken no more than 20 minutes, leaving them to conclude that over three hours were missing from their lives. It was a realisation that made John and Sue decide not to tell anyone what had happened in the hope that any memory of the incident would fade with time (although Sue did end up telling her sister about seeing the light and entering the strange luminous mist).

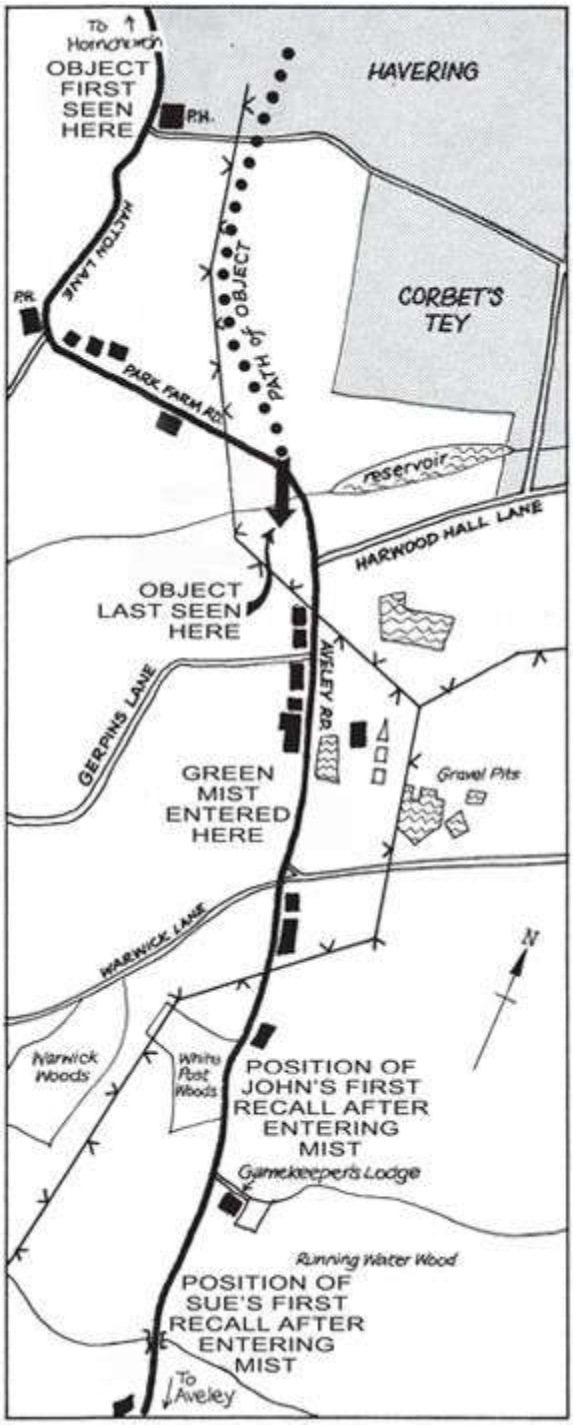
Strange Aftermath

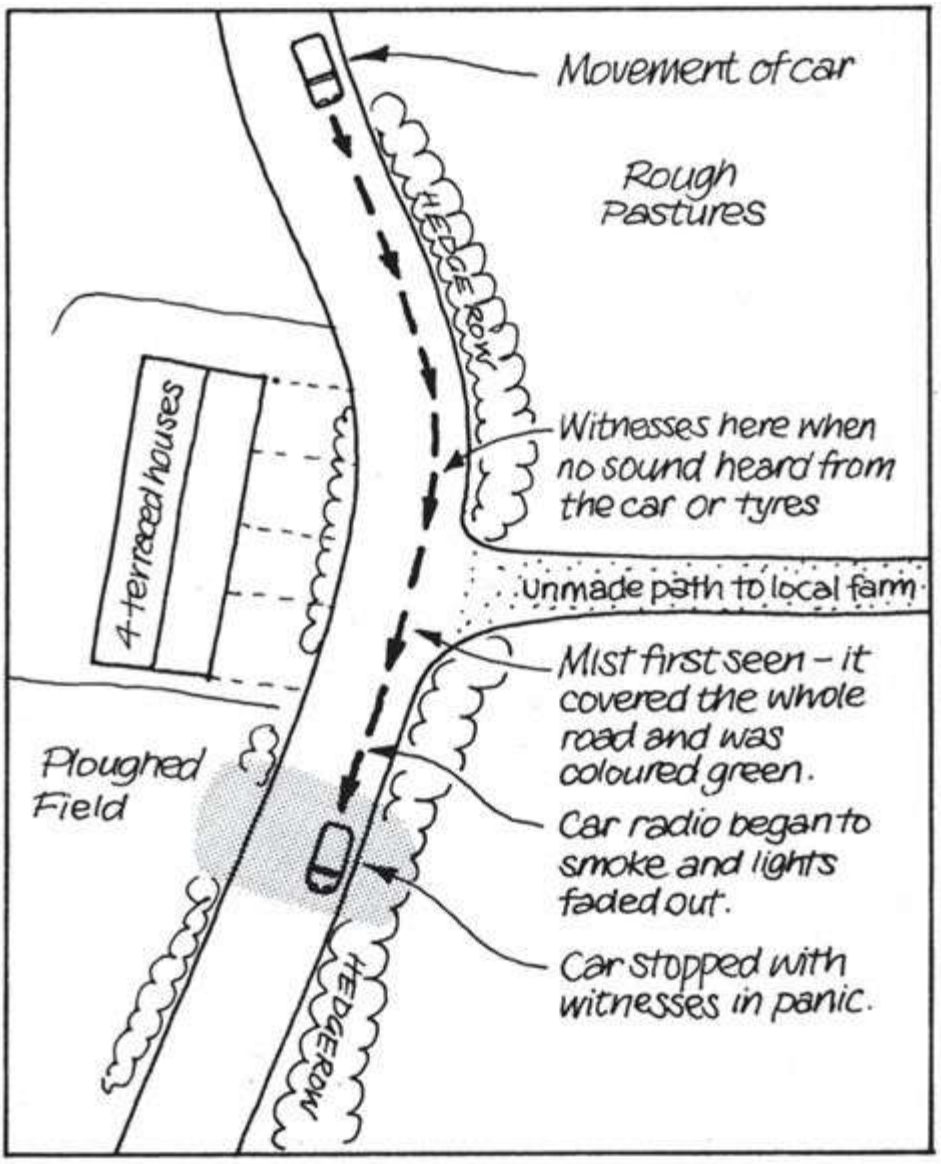
In the days, weeks, and months that followed, the family underwent various changes in their lives. Starting with the children first, they stopped eating meat and became vegetarians. John gave up his regular job as a carpenter and joiner, and decided to pursue a career as an artist (he later went to college and excelled in sculpture). He also stopped smoking and gave up drinking alcohol. He also found that he could see auras around people as well as energy fields out at prehistoric sites, a talent that led to him being brought into the Dragon Project, established in 1977 by *The Ley Hunter* magazine to investigate the possibility of unknown types of energy existing at ancient places of power such as stone circles, dolmens, and barrows.

Sue was obviously preoccupied with her role as a fulltime mother to three children, but as time went by she became interested in the ways of the ancients—studying herbal lore and traditional forms of witchcraft. In the

1980s she became a midwife, joining the British Army and eventually serving as a medic in the Gulf War of 1991.

More peculiar were the strange dreams that the adults suffered almost immediately after their disturbing encounter with the luminous green mist. John said he could recall one in which he was “being operated on” by “gnomes” or “small ugly looking things.”[6] Sue recalled a dream in which she was “lying on a flat wide table like that in a hospital operating theatre. She felt as if she could not move or speak. Standing next to her was a person of small stature in a white coat.”[7]


To Hornchurch
OBJECT FIRST SEEN HERE
P.H.
HAVERING
HACTON LANE
P.R.
PARK FARM RD.
PATH of OBJECT
CORBET'S TEY
reservoir
HARWOOD HALL LANE
OBJECT LAST SEEN HERE
AVELEY RD.
GERPINS LANE
GREEN MIST ENTERED HERE
Gravel Pits
HAINWICK LANE
N
Hainwick Woods
White Post Woods
POSITION OF JOHN'S FIRST RECALL AFTER ENTERING MIST
Gamekeeper's Lodge
Running Water Wood
POSITION OF SUE'S FIRST RECALL AFTER ENTERING MIST
To Aveley

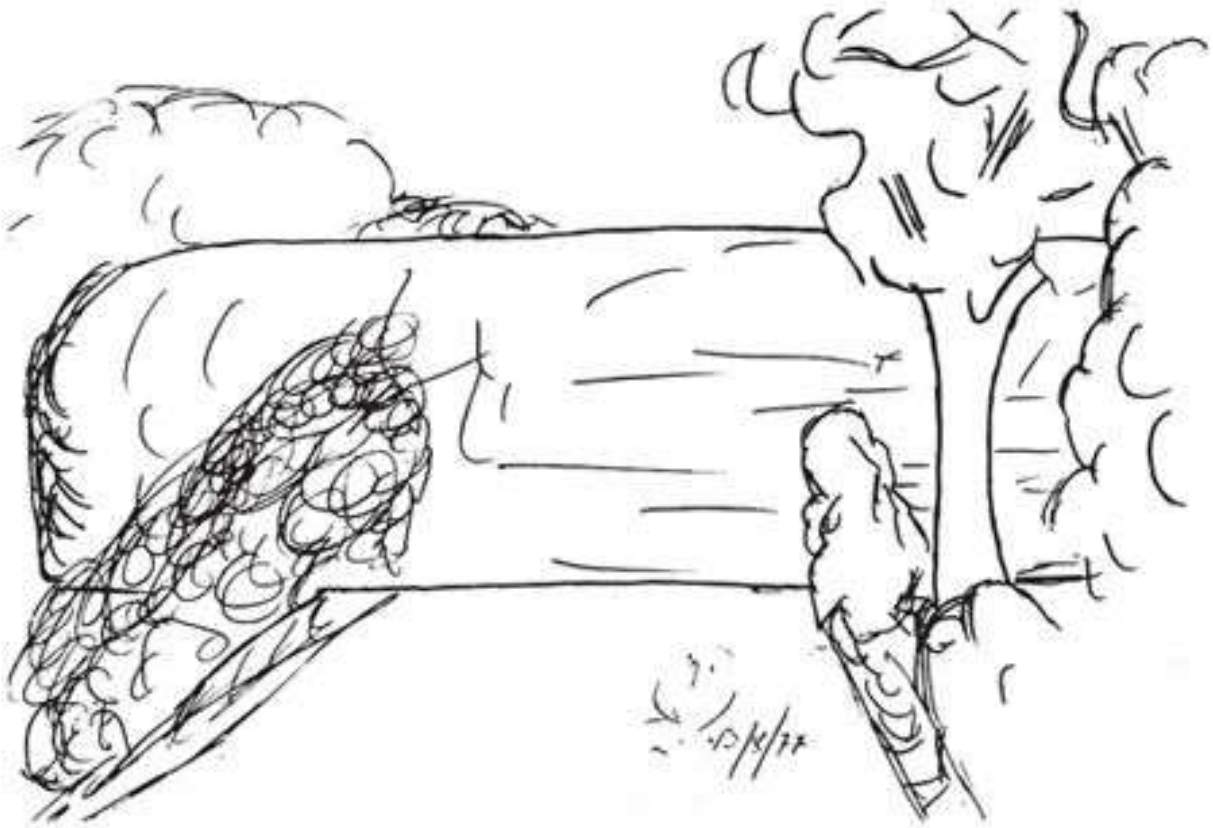

Movement of car
Rough Pastures
HEDGEROW
Witnesses here when no sound heard from the car or tyres
4-terraced houses
Unmade path to local farm
Mist first seen – it covered the whole road and was coloured green.
Car radio began to smoke and lights faded out.
Car stopped with witnesses in panic.
Ploughed Field
HEDGEROW

iii. Plan of the road where in October 1974 the Day family encountered the luminous green mist before losing three hours of their lives.

The couple also became aware of shadowy presences around the house at night, and even started to suffer from paranormal activity in the form of poltergeist phenomena (both of which I was able to witness myself when eventually I began staying at their Aveley home as part of a year-long investigation into the family's claims[8]).

Applying Hypnosis

John and Sue tried to bury the whole thing for the children's sake, but after three years of stress and anxiety they finally made the decision to find some answers. This caused John to respond to a request in a newspaper feature for UFO witnesses to come forward and report their stories, which was how I came to be sitting in the family's home on Sunday, August 14, 1977, listening to what they had to say. Our meeting laid down the foundations for years of research and a lasting friendship with John that continues to this day.



iv. John Day's drawing of the strange bank of green mist encountered by the family as they drove into Aveley in October 1974.

Having become convinced of the reality of John and Sue's claims, and knowing that missing time can be explored using hypnosis, the matter was brought to the attention of Charles Bowen, the editor of the magazine *Flying Saucer Review,* and Jenny Randles, the co-ordinator of the UFO Investigations Network (UFOIN), on behalf of whom I was investigating the case. They arranged for Dr Leonard Wilder, a regressional hypnotist, dental surgeon, and author, to regress John back to what had happened

during the strange encounter out on the road into Aveley road that night in 1974.

Onboard Experience Revealed

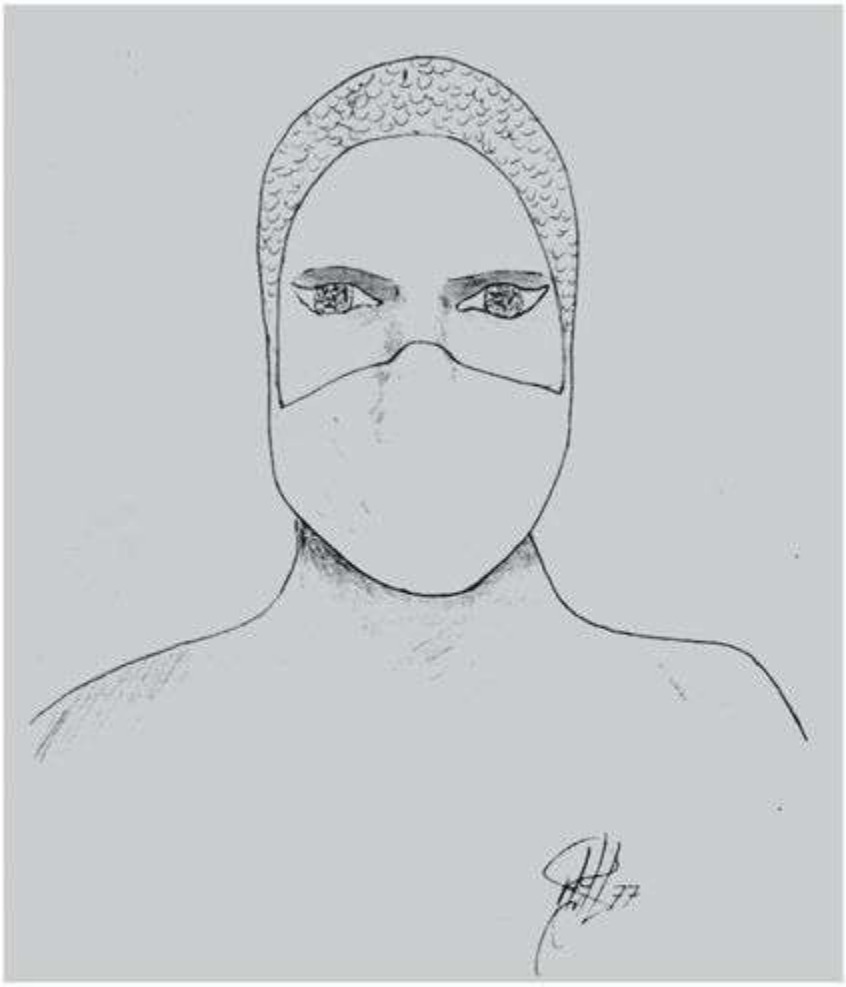
During three separate sessions conducted at the London home of Dr Bernard E. Finch between September and October 1977, John recalled a fairly stereotypical onboard experience in which he was examined whilst on a slab-like table by tall, human-like individuals who wore skin-tight, one-piece suits with balaclava helmets, visors, and face masks. Later, when he recalled being shown around the "craft," the entities removed their visors and masks, and he saw that they had extremely pale skin and colourless eyes, like those of albinos.

v. Photo from 1977 showing the location where the Day family encountered the curious bank of green mist when driving home to Aveley.

Of particular interest was the fact that John now recalled that after entering the bank of luminous green mist a white beam "cut through the green," after which he found himself within a big lighted room with the vehicle and its occupants now inside as well.[9] There was no other transition from the family being in the green mist to suddenly entering into an onboard experience. It was as if the whole thing had happened instantaneously.

vi. Photo of John Day in 1977.

Sue did not initially want to be regressed to the events of that day, although eventually she allowed me to hypnotise her using the same techniques as those applied by Dr. Wilder on John. This enabled Sue to recall her own version of the onboard experience, although much of it had already been triggered back into her conscious memory even before John underwent hypnotic regression. In addition to the presence of the tall albino-like figures, she recalled seeing an entirely different type of entity that was short, squat and with a head that looked like a giant bat. They wore white medical gowns and carried out a hospital-style examination in a brightly-lit room. It had been one of these entities that she had glimpsed in dream soon after the initial incident.

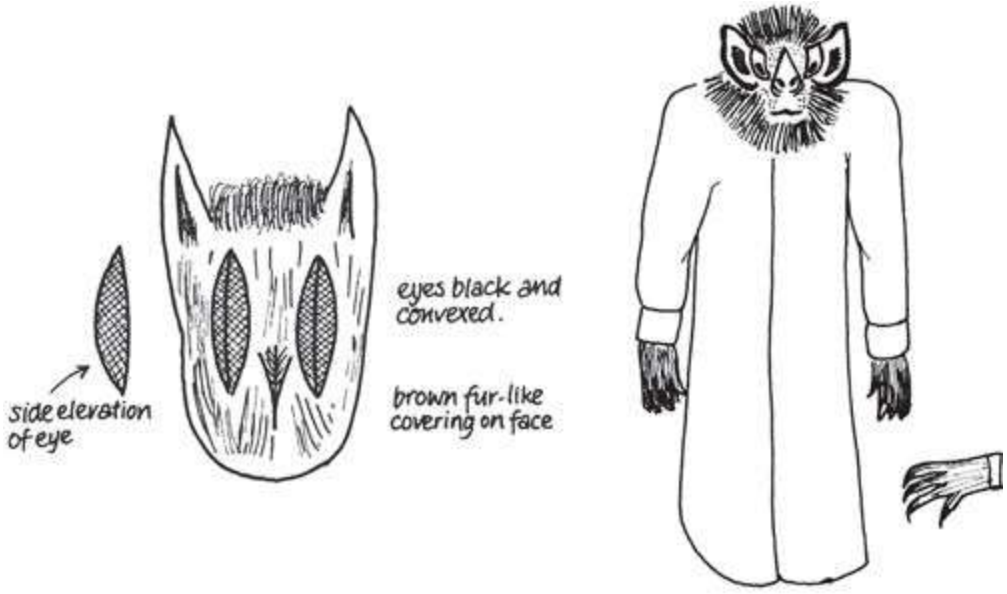


vii. John Day's impression of one of the tall entities, or Watchers, encountered by him and the family during their abduction experience in October 1974.

John said that the tall albino-like individuals were called Watchers (he was unaware, as I was also, that angelic beings known as Watchers, with a very similar appearance as those encountered by John and Sue— minus the space age look—feature in the Judaeo-Christian work known as the book of Enoch). Strangely, John's dream about "being operated on" by "gnomes" or "small ugly looking things" took a back seat to the recall of the Watchers, although presumably these creatures were the same as the examiners described by Sue, who also remembered seeing the tall human-like beings.

Archetypes

The Watchers of the Aveley abduction conformed to the description of a known class of UFO entity referred to in the early years of the flying saucer era as the Nordics. They featured in a number of contactee cases from the beginning of the 1950s onwards as archetypal representations of the Space Brothers, who, remember, were generally said to have come from one of the planets in our own solar system. Yet by the fall of 1977, when the Days were recalling their abduction experience, the Nordics were a dying breed even though they had made a brief re-appearance in a high-profile UFO encounter from Chilcomb near Winchester in Hampshire that had taken place in November 1976. The case, involving a tall Nordic-type being that approached a car in which were two elderly individuals—Mrs Joyce Bowles and her friend Ted Pratt—had featured on a TV documentary that John and Sue said they'd watched prior to the hypnosis sessions. Whether or not this influenced anything John and Sue might have had to say about the appearance of the Watchers is unclear.



viii. Drawings by, respectively, John and Sue Day of the dwarfish "examiners" encountered during their abduction in 1974. Even before hypnosis, John experienced dreams in which he was "being operated on" by "gnomes" or "small ugly looking things."

The following year, 1978, would see the release of the blockbuster movie "Close Encounters of the Third Kind," which planted the idea in people's minds that smaller entities with big heads and spindly arms and legs were more realistic examples of what a UFO occupant should look

like, effectively killing off the Nordic archetype (actually, I went to see "Close Encounters of the Third Kind" in the company of the Day family, which was somewhat surreal, I have to admit).

The Alien Agenda

It was with the release of Whitley Strieber's bestseller *Communion* in 1987 that the alien Grey came of age. The book's cover artwork, which showed a stark alien face, along with Whitley's own vivid account of his abduction by the Visitors—aliens about four feet tall; with big heads and no noses (just two horizontal holes for breathing); large, dark, almond-shaped eyes; and a thin slit for a mouth—went on to become the most recognisable and commonly reported form of extraterrestrial entity.

From that time on until the end of the 1990s, reports of abductions by Greys escalated. Bizarrely, even those abductees who had not seen Greys during their own contact experiences began updating the descriptions of their communicating entities to better fit the more fashionable appearance of the Greys (this is true[10]). Hand in hand with their rise in notoriety came the Greys' entry into popular culture, something that quickly degenerated their image into the kind of trashy junk you find on sale in every gift shop and emporium at Roswell, just as you do in head shops the world over.

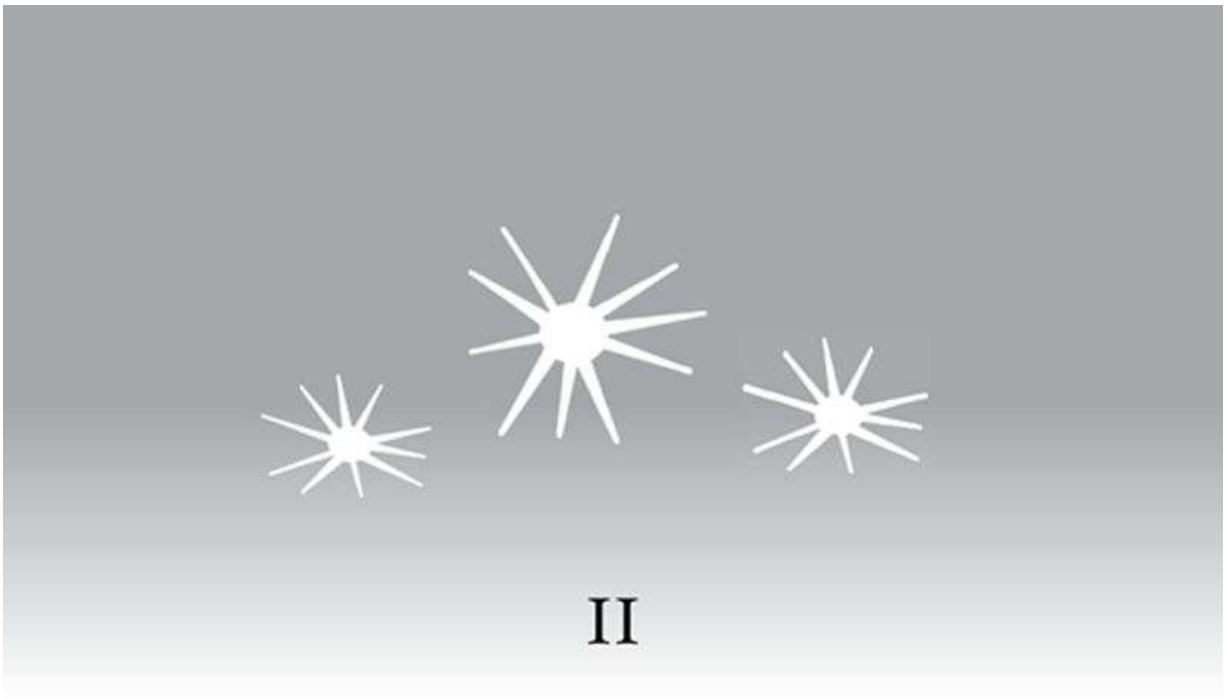
Those who adhere to the alien agenda tell us that the Greys are attempting, apparently successfully, to manipulate human reproduction using both male and female abductees in order to create a race of hybrids—part human, part alien, who even now live among us. These so-called "transgenic beings" will one day take over the running of the planet with the Greys in ultimate control. It would be impossible to address or even comment upon the evidence presented for such a scenario, championed in a number of pro-alien books on the subject of UFO abductions.[11] However, writer and journalist Graham Hancock, in his book *Supernatural* (2005), makes a compelling case for many of the abduction scenarios reported in connection with the alien agenda matching accounts of fairy kidnappings and encounters from European fairy lore.[12]

All that might be said at this time is that in some instances, the victims in these alleged abduction experiences featuring the Greys, which usually take place in bedroom environments, are most likely telling the truth. This said, I have my doubts over whether any of this has any direct relationship to the multi-dimensional experiences that seem to result from coming into contact with manifesting light forms of probable plasma manufacture.

Recently, the Nordics have made a comeback. According to supporters of the alien agenda, they are the benign alien race fighting the evil lizard-headed aliens from Draco hell-bent on enslaving those unfortunate members of the human race who will be left behind after the righteous have ascended through the opening stargates.

So we have the Greys trying to create a hybrid colony, the lizard-headed aliens attempting to enslave humanity, and the Nordics as the good guys fighting the Draconians in order to save the world. Much of this is real only to those who belong to the alien agenda/Illuminati conspiracy camp, and it is unlikely to have any impact on the real world any time soon, certainly not in this version of reality at least.

This is not to cast aspersions on what happened to John and Sue Day after they entered the bank of luminous green mist on that fateful night in October 1974—an era when the concept of an alien abduction was almost entirely unknown to anyone outside of the UFO community. The couple saw what they saw, experienced what they did, and to this day John is of the firm belief that the Watchers are representative of a higher order of intelligence that was directly involved with the family's missing-time episode. Indeed, he still feels they are around today, although not as silver-suited aliens, but as beings of pure consciousness belonging to a universal collective, which he can communicate with through dreams and a strong sense of knowing. It is an entirely different concept of alien contact that John envisages, yet one perhaps that we need to try and assimilate as we attempt now to better understand what really happened to this Essex family during those crucial missing hours.



II

Jumping Time and Space

ON JULY 28, 1904, a British steamship, the Mohican, was en route from Ibraila (modern Braila) in Romania to Philadelphia, USA, when as it headed towards the Delaware Breakwater around 220 miles (350 km) from port, something remarkable took place. Shortly after sunset, with the sea calm and no breeze to speak of in the air, the lookout espied a "strange gray cloud," estimated to be around the size of an air "balloon," that seemed to be rolling in from the southeast.[1]

Very soon the thick mist engulfed the ship causing it to seem aglow with fire and sending the compass needle spinning wildly. In an attempt to keep the now terrified crew occupied, the captain, named Urquhart, ordered several seamen to move some iron chains that were cluttering up the deck. Yet even though each chain was no more than 75 lb (34 kg) in weight, they simply could not be lifted. Indeed, the "magnetic power of the cloud" was causing *all* ferrous objects to become stuck firmly to metal surfaces:

"chains, bolts, spikes and bars were as tight on the deck as if they had been riveted there."[2]

"That Mysterious Vapor"

In addition to this, after some ten minutes in the "electric cloud," the crew members found that they were unable to move their arms and legs as every joint in their bodies began to seize. What is more, every hair on their body "stuck out like bristles on a pig."[3] Captain Urquhart recounted what happened next:

> Then it was that my sea legs began to fail me for the first time. I've heard of phantom ships and stories about the needle running wild, but shiver me if I had ever seen the like of that. For a half hour we were enveloped in that mysterious vapor. And for nearly all that time, after the sailors' first cries of fright had subsided, there was a great silence over everything that only added to the terror. I tried to talk, but the words refused to leave my lips. The density of the cloud was so great that it would not carry sound.[4]

Then as rapidly as it had enveloped the vessel, the cloud suddenly released its grip and the "phosphorescent glow of the ship and the crew began to fade." It then moved out across the sea, looking like "a great, gray mass, spotted like a leopard's back with the bright, glowing patches." Very gradually the crew regained their composure, knowing now that the danger had finally passed. Once more they tried to move the chains, and this time they had no trouble lifting them up and throwing them across the deck. The compass too had returned to normal, its needle now pointing firmly towards magnetic north.

Captain Urquhart's final comments on the bizarre incident, made afterwards to the *Philadelphia Inquirer* and published in its issue of August 1, 1904, are revealing:

> I have sailed the seas for many years, but I never encountered a cloud like that. It must have been composed of some magnetized substance, which at the same time was combined with phosphorus.[5]

St Elmo's Fire

The glowing nature of the strange cloud experienced by the crew of the Mohican is strikingly similar to the "very light" green "mist," "gas," or "fog" encountered by the Day family on the road into Aveley that fateful night in 1974 (a point I put to John Day in 2011, and he agreed with me). Both accounts feature a self-luminous, vapour-like phenomenon, which in the case of the Mohican clearly possessed a very high electrostatic voltage, enough to make the ship's compass spin wildly and every hair on the bodies of its crew stand on end (the tingling sensation experienced by John and Sue Day inside the mist is also very typical of a strong electrostatic charge). Large electric currents must also have been present within the luminous mist in order for the objects on the deck to become temporarily magnetised. Similar electrostatic charges are thought to be behind another type of light manifestation familiar to ships' crews, and this is St Elmo's fire, a lighted discharge often ball-like in appearance that clings to the masts of ships.

Strong electrostatic charges would seem also to have been associated with the strange objects encountered by Leonard Pike at the base of Cley Hill in 1967; Willy Gehlen at Upton Scudamore in 1976; and Paul, Sonya, and Rob on Silbury Hill in 1994. It is worth remembering that electrostatic charges are important features of plasma environments, something which might well help explain the strange effects experienced by the captain and crew of the Mohican. As fantastic as this curious phenomenon might seem, there is every reason to conclude that the luminous cloud was in fact a self-maintaining plasma, yet one that was clearly not fatal to human life.[6]

I have no doubt that it was something similar that the Day family encountered back in 1974, with the only difference being that in their case its presence caused them to lose over three hours of their lives. So how was

this possible? Under any normal circumstances, suspicious looking clouds or indeed buoyant plasmas simply do not have the ability to abduct humans or warp time in this manner. It is a subject that UFO researcher and writer Jenny Randles has spent many years examining; her first introduction to the subject being the Aveley case, the authenticity of which she became convinced of after I introduced her to the Day family back in 1978. She went on to examine a number of accounts from recent history in which mysterious clouds have engulfed victims and cars causing clear distortions in space, time, and on occasion, gravity. Jenny calls such incidents "time storms,"[7] and her assessment of what she feels is going on during such episodes is explored shortly.

Mind Construct

So what did John, his wife Sue, and their three young children really encounter back in 1974? Was it true aliens, or something else masquerading as interstellar travellers? The first clue is in the fact that John and Sue never once saw a recognisable structured spacecraft during their encounter with the luminous green mist. All they recall is entering the interior of something that *looked like* an alien spacecraft after John, under hypnosis, saw a "white beam" that broke through the green fog to engulf their vehicle. Confusingly, he also recalls a quite conflicting image, where he could see the car seemingly caught within the luminous green mist from an elevated position. He and Sue were slumped unconscious in their seats, a perspective that makes sense only if he was viewing the situation in a disembodied or transpersonal state, like that apparently achieved by a person during an out-of-body or near-death experience.

All this is very confusing, and yet John is happy to accept that the interior of the craft he found himself aboard, both in dreams and then later under hypnosis, could have been a thought construct created by the Watchers as an interface between them and the minds of the family.

This is a very bold assessment of what might actually have taken place, but there seems no way that after entering the green mist, the car

simply came to a halt and the family hallucinated the entire abduction for three whole hours. The road on which the encounter took place, although out in the country, would have been fairly busy around ten o'clock on a Sunday night, yet John and Sue specifically recall it being devoid of traffic for the entire duration of their encounter (a typical feature of what Jenny Randles calls the Oz Factor, the shifted reality that percipients enter during such otherworldly experiences).

What we can say is that there is no way that a vehicle with five unconscious people inside could have remained stationary on a road for three hours. The first car that came along would have stopped to find out if everything was okay, and on seeing the occupants slumped over their seats, would have rung emergency services. So the family and their vehicle had to have been *somewhere* during the missing three hours, but where?

An Instant of Time

One strange factor about the Aveley case which always bothered me was how the Day family's eldest son, Kevin, seven at the time, was still standing up, his hands holding on to the front seats *after* John and Sue had regained consciousness as the journey continued following their encounter with the luminous green mist. In other words, Kevin was in *exactly* the same position after the missing time episode as he had been when the whole episode began, minutes after the family had witnessed the oval blue light pass across their field of vision.

Adding to the mystery is the fact that the two youngest members of the family, who were asleep in the rear seat when the car entered the mist, were still asleep in the same position after the journey recommenced. Either the obliging aliens had made sure that the three children were put back into the car exactly as they were found, or the strange green mist had somehow caused the car and its occupants to quite literally jump time—in other words the family did not spend three hours of normal time anywhere, *it simply vanished from their lives instantaneously.*

Let me explain this more clearly. The car's leap from one position to another occurred not just in distance—be it half a mile according to John or three quarters of a mile according to Sue—*but in time as well*. This is not to say that they did not experience a meaningful contact with some form of otherworldly intelligence, only that the encounter with the bank of luminous green mist took place, at least in part, outside of normal space-time, something implied also by the visits to fairyland, which always seem to occur in some displaced otherworldly environment.

The Missing Seven Hours

I first toyed with these ideas in 1992 following a sudden download of information, and pulled together the available evidence for my book *The Circlemakers,* published that same year (updated and republished as *The New Circlemakers* in 2008).[8] I expanded considerably on the topic in *Alien Energy,* published in 1994,[9] showing that in some instances UFO-related missing time episodes seem to pass instantaneously. In one case, the percipient, a young boy of twelve out on a field trip with scouts in Kent in July 1953, went missing for seven hours after slipping away to a disused quarry for a crafty cigarette.

The witness, given the pseudonym "Gerry Armstrong," told UFO writer David Haisell for a book he wrote on the subject called *The Missing Seven Hours* (1978), that he remembered sitting down beneath a tree, slipping out a cigarette, the first from a previously unopened pack of five, and sparking it up: "And then nothing. Blackness. Dark. Very very dark. Voices. 'Over here,' was the first thing I heard. 'Over here Mr Rice. Found him, sir. Put that cigarette out, Gerry. Rice is coming.' And this is the crazy thing. I had my cigarette and it was still burning, and I still had four in the pack."[10] More peculiar is the fact that the disused quarry where the boy went missing and was eventually found, had been searched thoroughly in the intervening time, yet there had been no trace of his presence anywhere in the vicinity.

The boy was examined later by a doctor who found that he had dilated eyes and an unaccountable soreness on his neck, all of which was put down to simple sunstroke. Yet sometime after the incident, the youth began experiencing a recurring nightmare involving an alien abduction experience. Subsequent exploration of the missing time, using a mild form of hypnosis in association with pendulum divination, indicated that it occurred following the approach of alien entities that were "seen" gliding towards him from a nearby "craft."

The most significant fact about this curious narrative is that the boy seemed certain that the cigarette he was smoking when discovered was the *same one he had lit in the same position seven hours earlier*, since four others still remained in the pack. If correct, then it means that the seven hours were lost instantaneously, and that the youth was thrust from one moment in time to the next without actually spending the intervening period anywhere.

Jumps in time like this only become possible if we consider that plasma-based environments—like the luminous green mist entered by the Day family and, assumedly, whatever it was that the youth encountered in Kent in 1953—have the ability to distort, rupture, or cancel out normal space-time. As bizarre as this might sound, very similar conclusions were reached by Jenny Randles with respect to her study of so-called "time storms":

> Evidence has been collected of instances where electrical energy, gravity anomalies and other physical effects seem to be associated with misty clouds or masses. These have some attributes of storm clouds, but appear able to distort the perception – or actual passage – of time nearby. It is common for these 'time storms' to be seen as UFOs and the missing time as an alien abduction, but they have been seen and interpreted differently in the past. One theory is that time storms are rare, possibly naturally occurring events that disrupt the flow of local space/time leading to anomalous events – often perceived mystically.[11]

Jenny's book on the subject, called *Time Storms* (2001), is highly recommended since it provides in a no-nonsense manner compelling evidence that misty, cloud-like forms, some of them self-luminous, have the ability to induce temporary distortions of the sort under discussion here.

Mind of No Mind

Those who experience UFO close-encounter and missing-time episodes sometimes report sudden switches in consciousness where they instantly become aware of experiencing what's going on from a transpersonal perspective; i.e., where they are looking down at themselves from a disembodied perspective. I might cite here Sonya's recall of her and Paul's encounter with balls of fire on Silbury Hill in 1994, and of course, John Day's recall of seeing himself and his wife slumped over the dashboard of the car during their own missing-time episode. In such a state, time alters so that everything appears to occur in absolute slow motion. This is something that was specifically reported by Sonya during her close encounter with the orange balls of fire.

Such shifts in consciousness are something that highly trained adepts in martial arts, such as aikido, are not only aware of but strive to achieve during combat. It is a mental state that is known as *mushin*, which when translated from Chinese into English becomes "no mindedness" (the term comes from the Zen saying *mushin no shin*, meaning "mind of no mind"). It concerns the way in which the adept is able to achieve a trans-personal perspective, allowing him or her to perform complex moves in what might be described as a disembodied state of being. Under such conditions, time is seen to slow down to such a degree that the brain can function instinctively on a level not normally attained during normal consciousness. So fast can their movement become that to the bystander everything seems like a blur of activity, even though the master has all the time in the world to observe the actions of his or her opponent so that the mind can respond accordingly. Apparently, *mushin* is to be compared with the manner in which an artist is

able to achieve a flow of creativity that appears to come directly from the unconscious mind. It was a process actively sought by surrealist painters, such Austin Osman Spare (1886-1956), who likened the state to that of a spiritualist medium channelling automatic drawing or automatic writing. During such times a person might, quite literally, achieve a sense of communion with either the deep subconscious or perceived otherworldly intelligences.

Did something similar occur in the case of "Gerry Armstrong," the boy who lost seven hours after sneaking off for a crafty cigarette in a disused quarry in Kent in 1953? His encounter with some sort of "craft' and floating entities perhaps occurred after he was absorbed into a bubble-like environment whereby time in the normal sense simply did not exist. Should such a surmise be correct, then it is extremely likely that reality manipulation and time distortions take place under such conditions, i.e., in super fast, hyper speed. In other words, during missing-time episodes, the physical body instantly loses real time, generally seen in terms of hours, at the same time that, mentally, everything in the outside world appears to slow down as if you have entered an alternative reality.

If such states of mind are induced during encounters with manifesting plasma light forms, then it might well be that this is the time when contact is made with any communicating intelligences. No wonder then that the brain or the intelligences involved often wipe the brain clean of any memories of missing time episodes, making comprehension of the experience in the real world virtually impossible to achieve.

Created Realms

Bringing some sanity back to the table is Jenny Randles, who talks about the Oz factor inducing "a sense of timelessness and sensory isolation" in which "the witness feels the UFO has temporarily sucked him into a kind of void where only he and the phenomenon coexist."[12] She goes on to relate that just maybe such states occur when a person experiences a daydream, a state of consciousness beyond waking reality, where they end up

misinterpreting something mundane like a bright planet, aircraft lights, or a bus in PC Alan Godfrey's case. In the process, a full-on fantasy is created which we interpret in terms of a UFO experience. She goes on to propose that, under such conditions, it might be possible for the percipient to manipulate objective reality, making the whole experience real in some manner. More crucially, she speculates that non-human intelligences may take advantage of such altered states of consciousness and use it to achieve contact with the mind of the individual involved.[13]

Her theories are realistic and take reports of strange light phenomena beyond the accepted idea that they are simply nuts-and-bolts spacecraft. However, I think she is right only in certain respects. Although UFO encounters and higher contact might (on rare occasions) be triggered by misinterpreting mundane phenomena, shifts in consciousness are more obviously caused by interactions between our minds and plasma-induced environments. Getting too close to the powerful electromagnetic fields and the electrostatic charges so integrally associated with them will cause the witnesses to enter shifted realities where contact with otherworldly intelligences becomes possible.

Are such intelligences really able to open up a temporary realm, a bubble universe, that can be used for interactive communication of the sort experienced by the Day family in 1974? If correct, then in the past such experiences might have led the percipients through to the Realm of Faerie or down into the demon-infested bowels of hell. Yet today it seems to suit the preconceptions of the human mind, and the otherworldly intelligences involved, to believe that this same scenario is taking place onboard an alien spacecraft. Whatever or whoever we envisage under such circumstances seems to depend on both our individual and collective desires and requirements of higher contact and otherworldly communication. For a devout Christian this might involve experiencing divine rapture and communion with Christ himself.

Welsh Religious Revival

Indeed, this is exactly what did happen to one devout Christian who got too close to a manifesting light form during the Welsh Religious Revival of 1904-1905. This wave of activity centred around the missionary work of a remarkable woman named Mary Jones, who held services at various chapels in the Harlech and Barmouth areas of Gwynedd, northwest Wales. Many dozens of well-attested sightings were made during this period of globes, flames, and in one case, a "solid bulb" of light, that were seen either in the vicinity of the chapels in which she preached, such as those at Egyrn and Llanfair, or in the surrounding hills. The subject became the topic of a fascinating publication entitled *Stars, and Rumours of Stars* (1980) by Kevin and Sue McClure,[14] while in *Earth Lights Revelation,* Paul Devereux *et al*. cite the Egyrn Lights phenomenon as a prime example of their proposed correlation between the manifestation of earth lights and local geology.[15]

The statistics are actually very impressive. Of the 21 geographically plottable light sightings during the Welsh Religious Revival, all of them occurred within 700 metres (0.43 of a mile) of a major geological feature known as the Mochras Fault, which runs north to south from Harlech to Barmouth. Of these, seventeen sightings were within 300 m (328 yards) of the fault, and ten were within 100 m (110 yards).[16] Many of the glowing orbs observed appeared after Mary Jones had delivered a sermon, as if they were responding to her presence, a point noted by Kevin and Sue McClure in *Stars, and Rumours of Stars*.[17] For instance, directly after Mary Jones (who became known as *Mari'r Golau*, "Mary the Lights") delivered her inaugural service in Egyrn's little Chapel, an arch of light was seen to rise up from the sea and reach the local hills, the phenomenon being likened to the aurora borealis, the Northern Lights. This was followed by the appearance of a "star" that bathed the chapel in a "flood of soft effulgence" before disappearing from view.[18]

It was one such light from this period that caused the aforementioned Welshman to experience a holy vision of Jesus Christ. The incident is preserved in a letter written in Welsh and dated August 26, 1905, translated and later published by the Society for Psychical Research (SPR).

“O my blessed Jesus!”

The Welsh writer records how on December 13, 1904 he was walking on the “high road” in the darkness when he beheld “a faint light playing over my head and approaching earth.” It then drew closer, increasing in size and strength, until it reached a point immediately above him:

> ... it [the light] came downwards and stood before me, about the size of a man’s body, and in the bright and glorious light I beheld there the face of a man, and by looking for the body in the light a shining white robe was covering it to its feet and it was not touching the earth, and behind its arms there were wings appearing, and I was seeing every feather in the wings, but they were not natural or material feathers, but the whole was heavenly beyond description. And then the palms of the hands were appearing, and on each hand there were brown spots as they appeared at first. But after I had noticed more minutely, I beheld that they were the marks of the nails, and then I recognised Him as Jesus and I went forward shouting, “O my blessed Jesus!,” and then He ascended on his wing without noise, moving a little further ahead, and appearing much more bright and clear, so that the marks of the nails were so fiery and plain that I can say they were square nails of the cruellest description ...
>
> And in the light of this presence, the old, ugly world came before me in its entirety, so that I saw its mountains, its rocks, its moors, its reshes, its thorns, its entangled growths, its stones, and all hindrances on my way, so that I was retreating, lest its stones should throw me over, lest its thorns and its entangled growths should rend me. Which journey I would think every

> true Christian must go through. And after He had led me through this journey in that way, and I beseeching him to come with me, and when he had stayed the third time, behold he ascended up and out of my sight ... The appearance of the world I saw by means of the light was one vision—not a light showing the earth around, because I am well acquainted with the place—but the surface of the whole world losing itself in the distance ... Not a word was uttered by Jesus, but the movements went on silently and noiselessly.[19]

If we want to believe that the mysterious light forms are heavenly messengers of God, then this is what we will see in their name. Yet today such religious conviction has mostly given way to mechanistic views of the world, in which phenomena of this sort are the vehicles of space aliens, the reason why we have come to consider that manifesting light forms, so-called UFOs, are nuts-and-bolts spacecraft.

Yet even now the imagery seen in connection with such close encounters cannot help but reflect certain aspects of much more archaic lore, even down to the fact that modern aliens, when not looking like tall albinos or lizard-headed monsters, bear similarities to the hobgoblins, fairies, and demons of old (even John Day experienced a dream soon after his missing-time episode in which he was "being operated on" by what he described as "gnomes" or "small ugly looking things"—gnomes, of course, being supernatural creatures akin to the *bucca* or goblins of folklore). As earth mysteries visionary John Michell observed in *The Flying Saucer Vision* (1967):

> In many cases the derided "little green men" associated with flying saucers are described in exactly the same terms as were the fairies in the past. If one can see flying saucers as the modern equivalent for the little boats, huts, fairy rings and glass towers in which fairies used to appear, the comparison is even closer.[20]

If there *are* very real intelligences behind the manifesting light forms, then it seems that they are happy for us to see them in terms of visitors from outer space. Perhaps it suits their purposes at this stage in human evolution, in the same way that in the past it might have suited them to interact with us as denizens of Fairyland or as Jesus Christ himself. In order for interaction to take place, these strange intelligences will reflect back whatever it is that is in our minds, almost as if they have no natural form themselves, other than their appearance as intense sources of light.

David Bohm and Parmenides' Plenum

The quantum framework that allows the manipulation of higher dimensional realms by such intelligences most likely exists around us all the time. Such ideas can be found in the theoretical physics of David Bohm. He proposed the concept of the implicate order, a wholeness existing beyond the manifest world. This he saw as synonymous with the hypothetical "ether," a fluid medium seen by the scientists of the nineteenth century as a conduit through which all known forces propagate and exist, including those that make up the entire electromagnetic spectrum.

Bohm pointed out that Parmenides, a Greek philosopher and poet of the sixth century BC, proposed that space was continuous, indivisible, a *plenum* that was a finite, motionless, and all-encompassing spherical reality. It existed nowhere in space, but was everywhere all the time, not coming into being or with anything beyond.[21]

Bohm compared Parmenides' concept of the plenum with the idea of an ether filling empty space: "Matter, thought of as consisting of special recurrent stable and separable forms in the ether (such as ripples and vortices), would be transmitted through this plenum as if the latter were empty."[22] That which appears to our senses as physical matter is, Bohm theorised, merely the outer manifestation of a deeper implicate order, a kind of sub-frame behind existence. Yet the theoretical physicist went further, adding that:

> This plenum is, however, no longer to be conceived through the idea of a simple material medium, such as ether, which would be regarded as existing and moving only in a three-dimensional space. Rather, one is to begin with the holomovement in which there is the immense "sea" of energy ... This sea is to be understood in terms of a multi-dimensional implicate order.[23]

It is within this higher dimensional sub-frame (Bohm's "holomovement") that we should perhaps be looking, not just for the mechanics behind the creation of temporary bubble universes entered by those who come too close to plasma light forms, but also for the source of the intelligences connected with their manifestation.

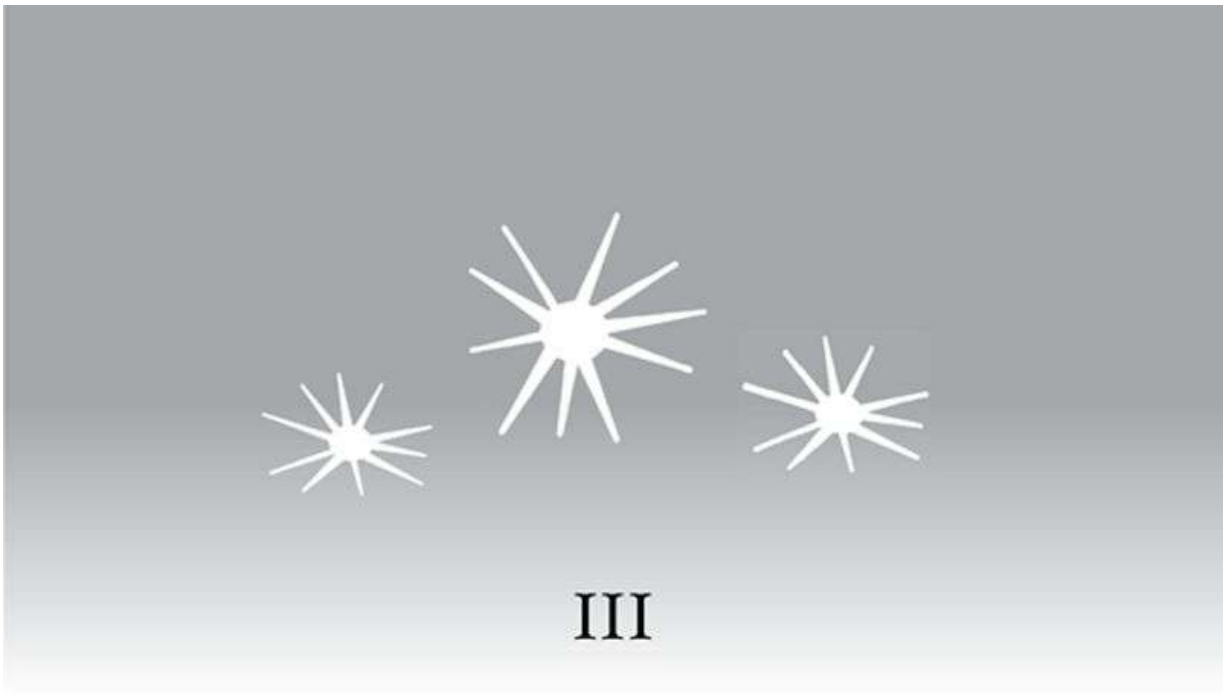
Quantum Reality

The weird science of quantum theory has opened up all kinds of possibilities regarding the existence of multiple dimensions and how they might interact with objective reality. Indeed, as I write these words there is news that the high-energy particle collisions currently taking place inside Europe's Large Hadron Collidor (LHC) are going so well that the international team behind the experiments hopes to have definitive evidence of extra dimensions beyond those of normal space-time within a year.[24] That an announcement like this can so readily be made must surely mean that there is already some evidence to this effect; all the "team" need to do is run a few more tests to confirm exactly what it is that they have discovered.

Should all this turn out to be right, then the consequences for human kind are immense. It could expose the fact that our cherished opinions regarding what the western world views as objective reality, i.e., the stability of everything you see and experience, can occasionally be turned on its head. This will be a worrying thought for many, since it could cause them to doubt the very existence of the world in which we live, and

convince them that the bedroom monsters our parents told us don't exist, really do (or certainly can on occasion). If this does happen, then it will be up to the scientists and rationalists to settle our minds and convince us that we have absolutely nothing to fear from such a discovery and that we can once more sleep peacefully at night.

Yet until such discoveries *are* made public, the effects of coming too close to manifested light forms and other forms of plasma environment, such as luminous mists and so-called "time storms," are arguably some of the best examples of what happens when the world gets a little wobbly. Such events are real and probably occur more frequently at UFO hotspots, and it is this subject that we shall explore next in connection with the Aveley abduction.



III

Aveley Revisited

WHAT HAPPENED TO the Day family in 1974 was not a straight-forward UFO abduction. The family saw an oval-shaped blue light, encountered a spooky green mist, and then lost three hours of their lives. Afterwards they found themselves elsewhere on the same road, their car journey continuing as if nothing had happened. In John's case this meant regaining consciousness whilst driving along a stretch of road that passes White Post Wood, half a mile on from where the vehicle had encountered the green mist. In Sue's case, her memory returns just as John navigates a small bridge over Running Water Brook, next to Running Water Wood (today part of the Belhus Woods Country Park), which is a quarter of a mile further on from where John first recalls resuming the journey.

So why did all this happen the way it did? Why be "taken" at one location and suddenly regain consciousness three hours later further down the same road? Were they placed here by the light intelligences or do they simply not remember travelling away from the bank of luminous mist or

fog, in the same way that Mike Booth could not recall his journey after encountering the three strange objects out at Boreham Down in 2005? There are no easy answers, although what we can say is that the locale in which the Aveley abduction took place would appear to have been ripe for a confrontation with manifesting light forms and any associated space-time anomalies.

John Day has always maintained that his father witnessed mysterious lights in this same area many years beforehand, while Berwick Ponds, a collection of water-filled gravel pits in nearby Rainham, have long been associated with the appearance of mysterious balls of light. These ponds, which cover an area of 12 acres (4.84 hectares), lie amid a series of disused sand and gravel quarries a mere 325 yards (300 m) from the road on which the Aveley abduction took place.

In 1978, on the fourth anniversary of the family's abduction experience, John and Sue were once again returning back to Aveley from Sue's mum's home in Harold Hill, the time being around 10:30 p.m. On passing a reservoir about a mile from the site of their original encounter with the green mist, they were amazed to see, suspended above the water, a group of bright white and soft red lights that just seemed to be hanging there. The couple was unable to explain this phenomenon, which was, not unnaturally, taken as a nod that the Watchers were still around and looking out for them.

Even if we are to disregard more recent online reports of mysterious balls of orange light being seen in the Aveley skies,[1] which were probably Chinese lanterns, there is further evidence that the area in which the Day family's abduction experience took place is a powerful UFO hotspot.

Lights, Flames, and Alien Frogmen

In July 1978 I was manning a stall at the Dagenham Town Show run by the Dagenham Paranormal Research Group, to which I was affiliated, when a man approached me with a very strange tale to tell. His name was Mr. E. Venables[2] and he lived at Rainham, but before moving there his

family had lived in Usk Road, Aveley, which in 1956 had been the setting for a very strange UFO encounter when the witness was just thirteen years old. According to Mr. Venables, on the night in question he awoke shortly after midnight to see an orange-yellow light reflecting off the corner of the ceiling of his bedroom. This faced out across a ploughed field towards the woodland on the edge of the Belhus estate, where the Day family emerged from their encounter with the green mist in 1974, something that Mr. Venables seemed unaware of that afternoon in 1978.

Thinking that the orange-yellow glow was being caused by a fire outside, the boy slipped out of bed and used a stool to gaze out of the window. What he saw captivated him, for on the ground no more than 100 yards (90 m) away was a dark form, around the base of which were rotating lights in different colours, and on its top was an extremely bright light, the source of the orange-yellow glow on his ceiling. It was revolving like the flashing light on a police car, and immediately beneath it was another bank of orange lights turning in the opposite direction to those at the base of the strange object, which seemed aglow with different colours.

Encircling the dark form were what seemed like orange flames swirling outwards from a flange-like base. Yet as these flames curled around the front of the object, Mr. Venables said they took on the appearance of "gas fire blue flames" bent downwards towards the ground. Although the exact shape of the strange object could not be ascertained due to the confusing arrays of lights and encircling flames, the boy was sure that what he could see was either a hemisphere or a top with a large rim or flange, i.e., it resembled a classic 1950s-style flying saucer (remember, Kenneth Arnold's famous sighting had occurred just nine years earlier).

Below the upper row of lights was what Mr. Venables identified as a horizontal line of oval-shaped windows, behind which the thirteen-year-old could see "people" in "frogmen's suits," their forms silhouetted by an intense yellow glow coming from the object's interior. Three or four of them were counted, and each one seemed to be strolling around, engaged in work; one even held an instrument of some kind. Venables did not get a good description of them and could not tell their height, but he did say that

they had “little or no hair” and bore proportions that made them look no different than normal human beings.

No noise came from the weird object in the ploughed field, which the boy thought was strange. However, it was what happened next that most unnerved him, for he now became aware of something, an assumed presence, perceived as a “dark form,” watching from the garden below. Needing to know more, the boy opened the window, making a noise as he did so. In response the object rose rapidly and headed off across the landscape towards the north as a “silver pencil line,” at the same time that the “dark form” in the back garden vanished from view—the whole experience having lasted no more than two to three minutes.

A Red Orb Returns

Such a vision in the darkness might be dismissed by a sceptic as some kind of induced hallucination, brought on by the flashing lights seen on the ceiling, and the witnessing of something mundane—a piece of farm machinery, most probably—out there in the field. Yet according to Mr. Venables the night had more in store for the household. Completely unbeknownst to him was the fact that his mother had risen from bed during the early hours and gone down into the living room. Glancing out beyond the back garden, towards the north—the same direction that he had seen the strange object—she noticed, low in the sky, a red glowing orb of light that was moving in the direction of the house.

Mrs. Venables now watched as the object came nearer, appearing to increase in size as it did so. Fearing that it was on a collision course with the house, she went to fetch her husband, who was asleep upstairs. On being awakened, he came down to the living room but saw nothing— the enormous ball of light having now vanished from sight. Suddenly recalling her son asleep in his room, she ran upstairs and woke him to make sure he was alright. Finding that he was, she departed back to bed.

Neither the mother nor the son told each other what they had experienced that night, although Mr. Venables said he could recall his

mother waking him a short while after his encounter to make sure he was okay. It was not until later that the two finally exchanged stories on the strange events of that fateful night in 1956.

Did both mother and child see the same object? Were there two separate objects, both being manifestations of the same primary energy source? Did these objects take some personal interest in the Venables household after the boy witnessed the strange light form from his bedroom window? As I wrote in my original report, dated August 10, 1978: "Whether the activity was directed at them [Mrs Venables and his son] we cannot tell."[3]

All we can say is that the object seen by the teenager would appear to have been positioned in a ploughed field, no more than 830 yards (760 m) from where Sue Day recalled being back in the car after regaining consciousness following the family's abduction experience in 1974. Indeed, Running Water Wood, where this occurred, is clearly visible from Usk Road, Aveley. The proximity of these two quite separate UFO encounters, eighteen years apart, as well as the evidence of strange light activity occurring in the area across a number of years, makes it possible that Aveley and its environs—made up for the most part of arable land, deciduous woodland, gravel pools, and disused quarry pits—would appear to have been a highly active UFO hotspot in the recent past. Plus we can say with some certainty that the very same area might be active on a geological level.

The Greenwich Fault

Passing through the Thames Valley Basin is the Greenwich Fault, which can be traced in the bedrock beneath southeast London. It crosses the River Thames in the vicinity of the Isle of Dogs and is then thought to continue into Essex, passing beneath Barking and Dagenham before its course is finally lost. Many geologists believe that it extends into mid Essex, where it links with a fault that can be traced in the bedrock between Chelmsford and Colchester, this last town being the epicentre of a major

earthquake in 1884. If this is correct,[4] then the suspected extension of the Greenwich Fault beyond Dagenham would take it through Hacton, a location just three quarters of a mile (1 km) north of where the Day family encountered the bank of luminous green mist and closer still to where they saw the oval blue light for the first time.

The Thames Valley remains active tectonically, creating stresses and strains in the underlying bedrock around the Greenwich Fault, and this might be enough to aid the manifestation of plasma-based light forms and other related space-time anomalies. Has this tectonic activity around the Hacton, Rainham, and Aveley areas been enhanced further by the presence of intensive sand and gravel quarrying, which has severely altered the face of the local landscape? Many quarries fill with rain water after they fall out of use, creating artificial lakes and pools, and these in turn put even more pressure on localised geology, which in this case would include the suspected extension of the Greenwich Fault.

All of this makes it possible that the Aveley abduction took place in a locale that was ripe for space-time anomalies. If so, then we have here even more evidence that geologically-linked plasma manifestations can be associated not just with missing-time episodes, but also with full-blown abduction scenarios. In the case of the Day family, this experience involved communication with an unknown intelligence that adopted the guise of tall, albino-looking humans, identified as interplanetary travellers who referred to themselves as the Watchers. Strangely, the Greek for "watcher" is *egregore*, which in occult philosophy means a thought form that can become an autonomous psychic entity. Egregores are considered to use astral light to manifest, sometimes in the guise of mysterious light forms. It can thus be no coincidence that the name offered by the intelligences involved in the Day family's abduction experience was the Watchers.

If such intelligences really do exist in plasma environments, as seems possible, then it would appear that they have the power to take advantage of human participation in space-time anomalies of the sort outlined within these pages. As crazy as this might seem, it becomes the best solution to much of what happens in the name of the UFO, and provides us with a

working hypothesis for attempting to understand the true nature of missing-time episodes. Yet, as we shall see next, these time distortions are as integral to mysterious light phenomena as local geology is to UFO hotspots.

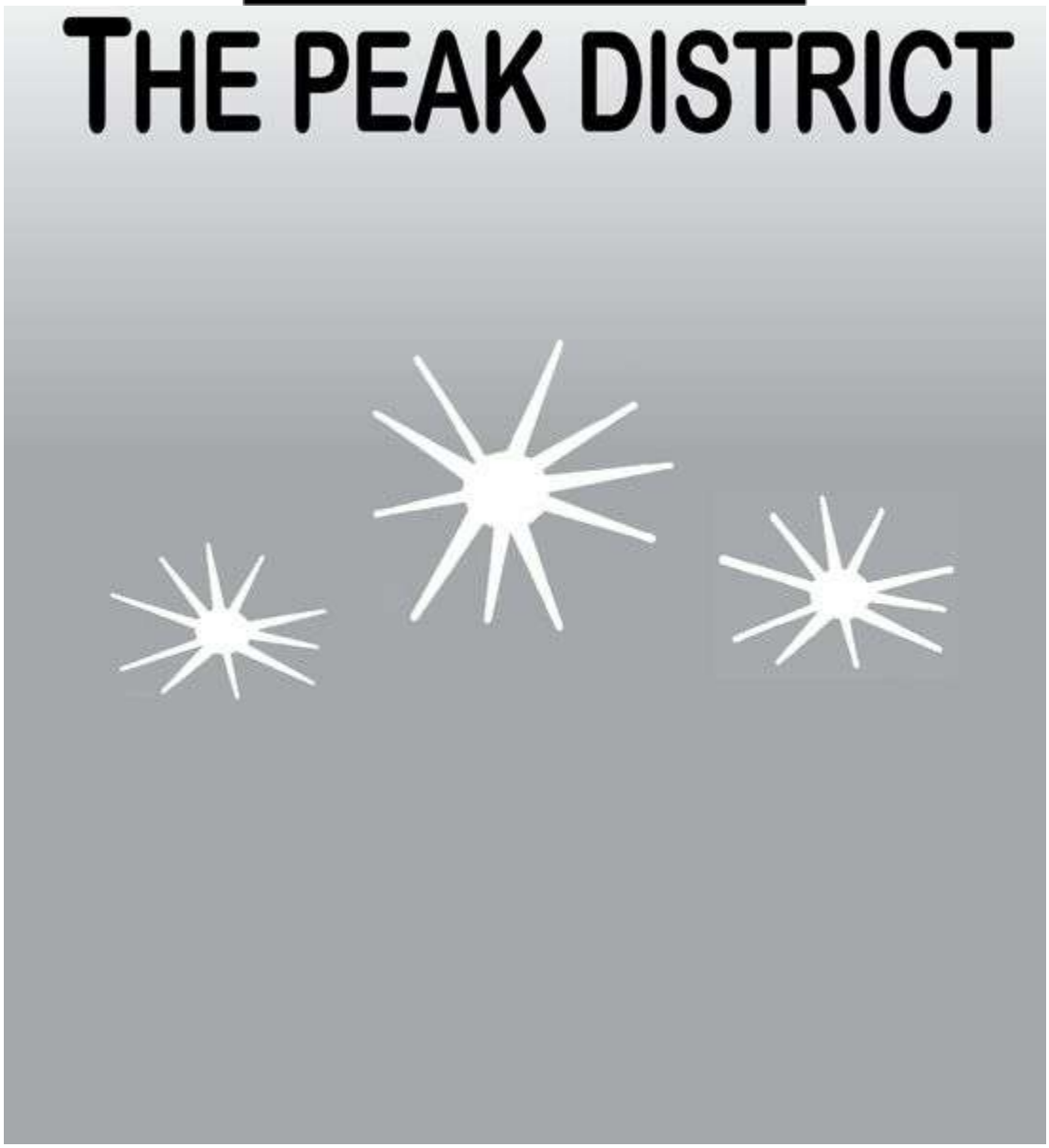
LIGHT QUESTING TIPS WHEN VISITING

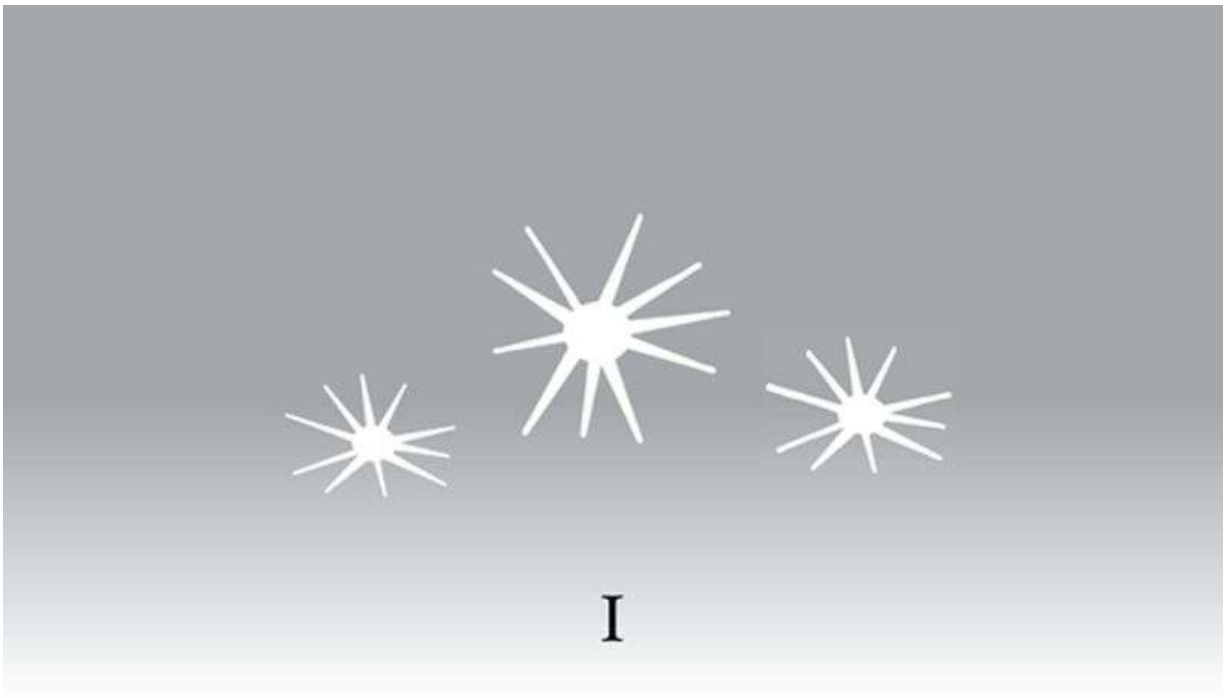
AVELEY, ESSEX, UK

The Aveley landscape is flat, and there is very little of beauty here. However, any true light quester wanting to take in the atmosphere where the famous Aveley abduction took place in 1974, should make their way to Belhus Woods Country Park. Its main entrance is to the north of the Kennington estate on the Romford Road, just beyond Running Water Wood (see Aveley map on page 223). From here footpaths provide access to the area's ancient woodland, lakes, and grassland.

Also of interest are White Post Wood and Warwick Wood, both reached via a parking area on Warwick Lane, which lies a quarter of a mile (400 m) north of the entrance to Belhus Woods Country Park. From here continue down Warwick Lane until you reach Berwick Pond Road, on which is a car park serving both Berwick Pond and Berwick Wood. All these sites on the edge of Aveley and Rainham have the potential for sightings of mysterious lights at or near ground level.

ACT SEVEN





I

The Uninvited Journey

EVEN FURTHER EVIDENCE that mysterious light forms can cause missing-time episodes comes from a fascinating case that took place on the western edge of the Peak District in 1974, the very same year as the Aveley abduction. It was reported initially to UFO investigators Derek James and my friend and colleague, the late Terry Shotton (it features in David Clarke's book *Supernatural Peak District*[1]), and involves a young couple—a student teacher named "Jeff " and his fiancée, both of whom lived in the city of Stoke-on-Trent. They were seriously disturbed one night in January that year by something otherworldly that definitely took an undue interest in their actions.

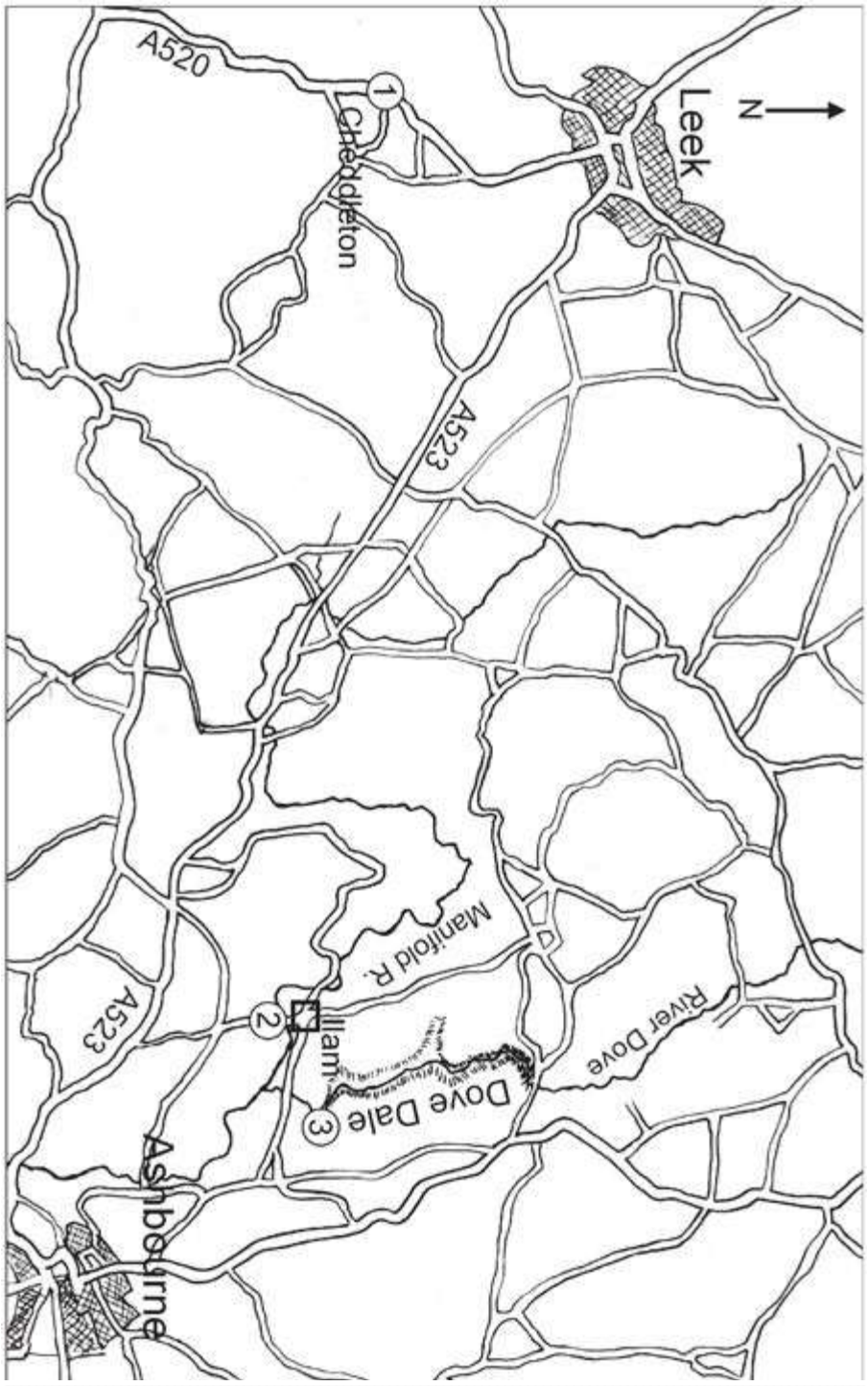
According to the couple's account, the ordeal began around 9:30 p.m. as they drove into Cheddleton, a village in the Churnet Valley, on their way to the nearby town of Leek. It was then that they caught sight of something unusual in the sky. It was a strange green light, which approached and then outpaced their vehicle. At first they assumed it was a helicopter, but soon doubts crept in and with their curiosity rising, they diverted their course and

attempted to follow it. Realising quickly that this was futile due to the light's manoeuvrability, the couple retraced their steps back to the junction outside of Cheddleton where the light had first been seen and resumed their journey.

Then things started to get a little weird, for the couple now gained the distinct impression that they were being watched, even to the point that Jeff 's fiancée examined the car's rear seat to make sure that no one had crept into the vehicle unnoticed. Instead of receding, the sensation only increased, making them feel very uneasy indeed, so much so that they stopped the car and stepped out onto the roadside. After opening and then closing the boot lid, Jeff now looked up and saw between a scattering of clouds and the full moon, a "rectangular 'hole': no stars could be seen—just blackness. He whispered to [his fiancée] that whatever it was up there, it was no 'copter: no noise could be heard in the still country air."[2]

As Jeff watched, two lights—one blue and the other green— appeared at either end of the mysterious dark form, and these now cast down light beams towards the ground. The lights came together like searchlights, giving the sense that *something* was attempting to find them. Utterly terrified, the couple leapt back into the car and drove off in the general direction of the Ashbourne road. Yet try as they may, the mysterious object would not leave them alone. Not only did it keep pace, but Jeff got the overwhelming impression that he had to follow it, as if this aerial device was now commanding him to do so.

The next thing the couple recalled was coming upon a road junction and the car going over bumps on the road, which they realised was a cattle grid. It seemed to act as a trigger making them recognise where they were —a winding road just south of the village of Ilam, just below the Dove Dale and Manifold valleys. Jeff remembers saying "What the hell am I doing here?" It was pitch black, they were alone, and the dashboard clock now read 1.30 in the morning. They had travelled a distance of around 15 miles, although neither had any idea how they had gotten there, or what had happened to them in the intervening four hours.



i. Map (page 260) of the Peak District showing principal sites featuring in this book: 1. Approximate position in Cheddleton where in January 1974 Jeff and his fiancée first encountered a strange aerial object on their way into the nearby town of Leek; 2. Location, south of the village of Ilam and the Dove Dale, where Jeff and his fiancée's journey resumed after they regained consciousness on the first occasion; 3. Location where in March 1993 student Oliver Rowlands and a friend encountered mysterious balls of light in the Dove Dale.

The Missing Six Hours

Confused and wanting only to go home, Jeff turned the car around and drove uphill towards where they hoped to pick up the A523 Ashbourne to Leek road. They turned right onto what they thought was the correct road, but instead found themselves entering a large town. Still confused, Jeff drove for several minutes before coming to a halt and speaking to a passer-by. The person directed the couple to a local police station, where they could ask for better directions. Yet it was on asking where they were that most disturbed the couple, for the answer was "Macclesfield," a large town some 20 miles (32 km) northwest of their last known position just south of Ilam. Most bizarre was the fact that it was now 3:30 a.m.—another two hours had elapsed since they could last recall where they were, making it in all six hours that had been lost since they'd first encountered the mysterious green light just outside of Cheddleton.

In the relative stability of the police station, Jeff conveyed to the duty officer that his fiancée's parents would be beside themselves wondering where she was, since they had been due back at midnight. Nothing they were able to say to the police officer could explain what had happened to them over the past six hours. Taking pity on the young couple, the policeman arranged for colleagues in Stoke-on-Trent to visit the girl's home and tell her parents that she was safe and would be home in about an hour.

Out of Time, Out of Space

This is the incredible story as told by Jeff and his fiancée to the UFO investigators, who were able to verify their ordeal by speaking to the police station at Macclesfield. Very little can be added to their account, other than to cite one very odd discovery noted by David Clarke in *Supernatural Peak District*:

> The petrol consumption of the car was consistent with the distance which the couple claimed to have travelled

during their weird experience not including the "jumps" which they could not account for.[3]

What this means is that there seems to be no way to reconcile the amount of petrol used to the time they spent on the road. In other words there is a chance that, just as in the case of the Day family from Aveley, the blackouts reflected simultaneous jumps both in time *and* space. Thus it is possible that the couple entered into a shifted reality at some point on their journey, most probably after they sensed that there was something watching them and Jeff felt he was being commanded to follow the dark aerial form in the sky. After that they would seem to have twice blacked out and suffered temporal distortions, arguably because they had entered a bubble universe existing outside of normal space-time.

Similar commands were, of course, experienced by Mike Booth during his encounter with the three objects out at Boreham Down in 2005. For Jeff the command was minor compared with those experienced by Mike, yet even so there is more evidence here of a type of non-local brain manipulation that can be administered at a distance.

On top of this, there was Jeff and his fiancée's almost paranoic sense that they were being watched by something unseen. This parallels what happened to Mr. Venables during his encounter at Aveley in 1956, when he became aware of a presence, a dark form, associated in some manner with the object in the nearby field. It almost seems possible that light intelligences can project out a sense that they are watching you, and perhaps this is exactly what they are doing—interacting with our thought processes through the quantum process of entanglement.

The Reality Police

So disturbing are some of these realisations that for most of us it becomes impossible even to accept the words of those who report such bizarre experiences. They have got to be telling lies, making it all up, exaggerating, hallucinating, falling into altered states of consciousness, or

simply getting into a confused state of mind. Accepting the alternative, that these people are living proof that objective reality is meaningful only when it suits us, is a bitter pill to swallow, and causes vehement rebuttal from the sceptical community. This is justifiable and totally understandable since it is important to have a reality police, so to speak, coming up with excuses as to why these encounters with mysterious light forms, and the time distortions and contact with outside intelligences associated with them, must be either deliberate fabrications or gross delusions. Yet the pattern behind such cases is building, not just in what people experience but in where these incidents take place, for it is becoming clear that locations where mysterious lights have been seen on a regular basis for a number of years are also the best places to experience close encounters and missing-time episodes.

For example, as Jeff and his fiancée were having their brush with a seemingly structured light form, this very same area of the country was, according to David Clarke, experiencing a "flap" of UFO sightings: "Many of these were not reported until a number of years later, but the events of that month left a lasting impression upon many people who observed strange phenomena in the sky."[4] So Jeff and his fiancée could not have been influenced by a knowledge of this "flap," since many of the reports did not come in until much later. This is an important point in deciding whether their story is real or not.

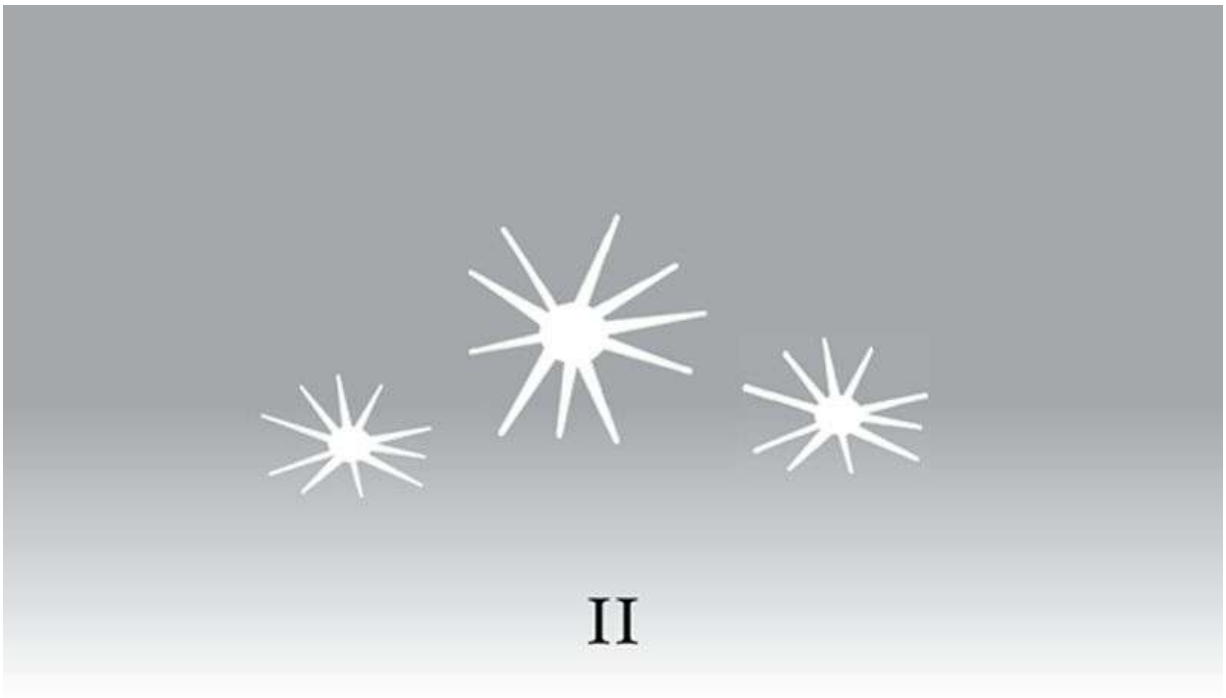
Hopping Jack

A quick check online also tells us that Cheddleton itself, where the couple's uninvited journey began, was not adverse to the occasional UFO sighting. The entry for October 11, 1967 in the "The Staffordshire Encyclopedia: Staffordshire's History Online" reads: "Cheddleton Heath UFO sighting."[5] Unfortunately, no further details are given.

Cheddleton Heath is immediately northeast of the village of Cheddleton, out on the road to Leek, where the couple's experience began. I have noted an interesting place-name here, which is Jackfield Plantation. It is very old, being present on the earliest Ordnance Survey map of the area,

which dates to the mid-nineteenth century. The prefix "jack" in a place-name can relate to the reported presence locally of mysterious lights, such as Hopping Jacks Lane in Danbury, Essex, which relates to a strange light seen in the vicinity and known as Hopping Jack.[6] Jabez Allies, a nineteenth century antiquarian and folklorist, who wrote extensively on the manifestation of *Ignis fatuus*, cited various examples of "jack"-related place-names as potential sites where this type of phenomena might have been reported in the past. They included Jack Field, Jack Meadow, and Jack Ground,[7] leading me to wonder whether Jackfield, Cheddleton Heath, was once noted for the appearance of mysterious lights.

The Manifold and Dove Dale valleys, which both converge on the busy Peak District village of Ilam, where Jeff and his fiancée unexpectedly found themselves after encountering the strange aerial light form, are themselves renowned sites of strange light phenomena. For instance, local folklore speaks of the "Cromwell Coach" that rides through the Manifold ravine, from Ilam to nearby Throwley. During the day its presence can be heard, but at night "one can see its lights."[8] More significant is the fact that the Dove Dale, a narrow gorge-like valley entered from the south via a track that follows the River Dove from Ilam, is the haunt of mysterious lights that, as we shall see next, have shown their presence to visitors in a quite spectacular fashion.

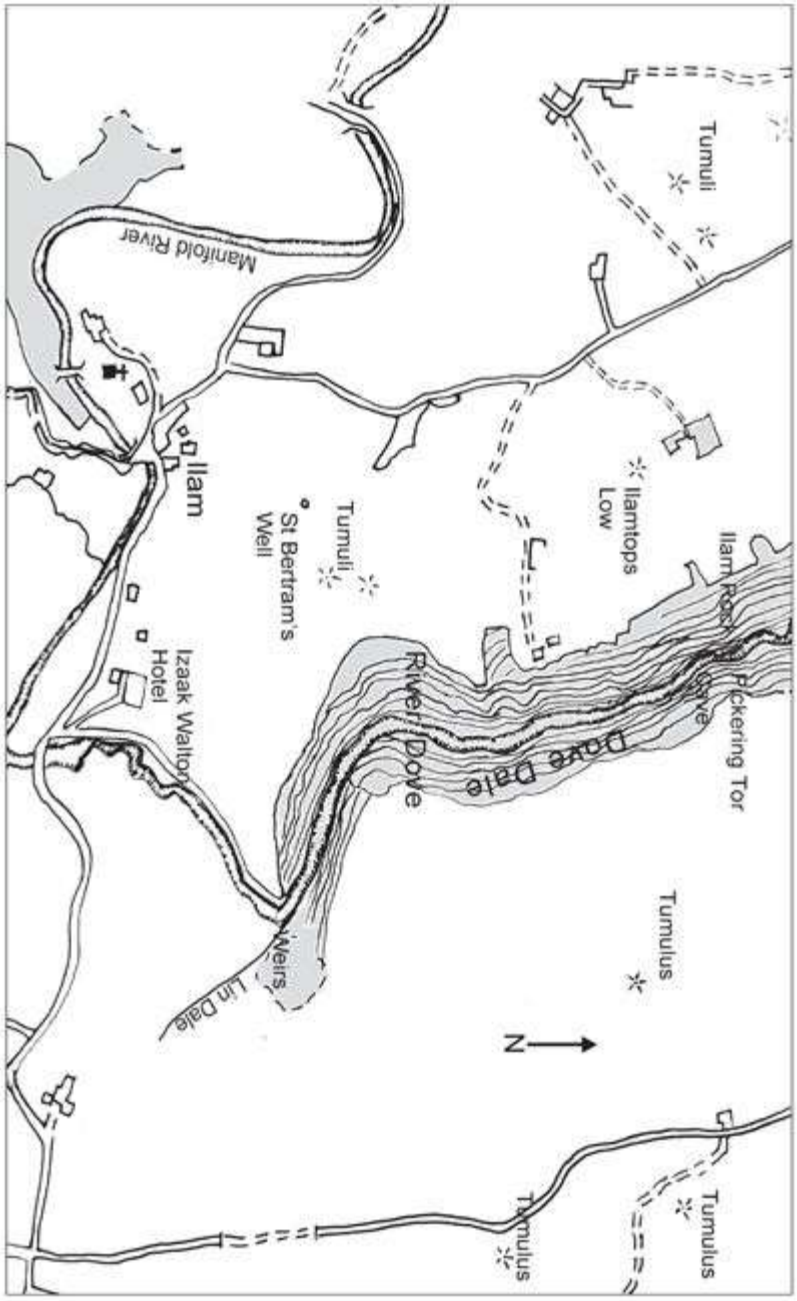


II

The Dove Dale's Dancing Lights

ONE EVENING IN March 1993, after a day at Derby University, student Oliver Rowlands and a friend decided to stop off on their journey back to the neighbouring county of Staffordshire.[1] The site they chose was the Dove Dale, a deep valley ravine through which flows the River Dove. It is a popular attraction for tourists and hikers, who make their ascent along the river bank into this more-or-less primeval landscape, so remote in fact that it is said that one of the last wolves in England was killed in the Dove Dale Valley.[2]

Oliver and his friend parked up at the base of the Dove Dale shortly after dark and began walking—the only sound being the River Dove as its waters rushed over the rocks and pebbles. The students took the path by the side of the river and eventually reached a line of stepping stones that enable a hiker to cross over to the other side. Here, as the river bends around to the left, the ravine opens out into a wide amphitheatre where many people come to sit during daylight hours.



ii. The Dove Dale (page 266) in the Peak District, with principal sites marked. 1. The possible position of the cattle grid where Jeff and his fiancée found themselves after regaining consciousness, following their encounter with a strange aerial object in Cheddleton; 2. The weir where student Oliver Rowlands and a friend encountered mysterious globes of light one evening in March 1993.

Approaching the river crossing, the students' attention was now drawn to two "very bright white lights," both around the same size and perfectly round. They were casting forth light that was reflecting off the rocky slopes and illuminating the immediate area. In silence, these graceful spheres proceeded to dance around each other in perfect symmetry, either moving

together or crossing in equal and opposite directions. It was as if they were engaged in their own synchronised dance, while at the same time putting on a blatant display for the observers.

The two men determined that the lights went as high as 100 feet (30 m) above the river, but on occasions would descend to within 10 feet (3 m) of the water's surface. They seemed to be about double the distance of the river's width from their position, and as the combined width of the river and surrounding banks by the stepping stones is approximately 90 feet (28 m), this would imply that the globes were no more than 180 feet (56 m) away from the witnesses.

The whole experience left the two young men speechless. There was nothing they could say that would explain what they were seeing, and according to Oliver: "There was something quite eerie about it."[3] Eventually, after about three minutes of watching the beguiling spheres, the students simply left the area, too frightened even to look back. With panic now truly setting in, they broke into a run and did not stop until they reached the car park at the base of the ravine.

A Natural Disbelief

The next day the students told their family and friends about what had happened, but perhaps unsurprisingly their claims were met with ridicule and derision. The matter was dropped, but that September Oliver returned to the Dove Dale in the vain hope of catching another glimpse of the mesmerising light spheres that no one seemed to want to believe existed. In the company of another friend this time, he set out from the car park, walked along the banks of the River Dove, and continued on past the stepping stones, where he'd previously encountered the mysterious lights. Eventually, after about two miles, Oliver and his friend came upon some caves, their entrances accessed by climbing the ravine, and it was from here that they were finally rewarded with another spectacular display from a single light source:

> To be honest, I thought that to see such an occurrence once would seem a miracle, but twice? But sure enough, one light (much larger than the previous one) made its appearance from trees to our left, looking back along the river, towards the car park. It seemed to rise, wobble along before disappearing into the trees. This was below us and again we heard no sound.[4]

On their way back to the car park, the students unexpectedly caught sight of another light sphere, bright white in appearance. The whole thing left Oliver even more mystified by what he'd witnessed now on two occasions:

> Can rivers or water emit strange gases? And if so how can they dance and chase each other in prefect symmetry at speed? Are they ghosts or spirits? I don't know, but if I could film them then perhaps the peculiar pattern to their dance can be unravelled to reveal some particular meaning, code or language... [5]

Had Oliver and his friends seen lights of the same family as those that had caused Jeff and his fiancée to be transported to Ilam, at the base of the Dove Dale, during a period of missing time? If so, then did both these strange experiences occur because Ilam was a UFO hotspot? The Dove Dale is criss-crossed by local faulting, making this locale perhaps suitable for earth light appearances. We also know that examples of Will-o'-the-Wisp were seen in the Dove Dale prior even to the twentieth century, as was recorded by William Turner in his book *Romances of the Peak* (1901):

> Between Derbyshire and Staffordshire, in the upper part of the vale of the Dove, there is a piece of marshy land called, locally, "The 'Mossco-Carrs'. It is rather an eerie place to pass by in the twilight or before the dawn [as] there is a flickering light to be seen moving as one moves; and it has given rise to many tales of belated travellers having been beguiled by it and led into the swamp, where their bodies remain, and from whence their

> ‘boggarts’ arise at night to caper and dance all over the countryside, to the terror of the believing inhabitants.[6]

There can be little doubt that this area has been the haunt of mysterious lights for centuries, and so what Oliver and his friends saw was, I suspect, a product of the same geological environment as the light form that brought Jeff and his fiancée to the Dove Dale in 1974.

Looking at Cheddleton, where Jeff and his fiancée’s uninvited journey began, we also find some interesting geology, which might well be conducive to the manifestation of plasma lights and UFOs. The village sits at the southern base of an elongated outlier (a rock formation that has become detached from its corresponding bedrock due to erosion) of red pebbly sandstone that is thought to date from the geological age known as the Triassic period, some 250 to 200 millions of years ago. The only noted fault is at its extreme northern end, just beyond the town of Leek, which is 3 miles (5 km) away. However, the outlier rests on folded and faulted Carboniferous rock, which dates to an earlier age (around 359-299 million years ago).[7] As an indication of just how much faulting probably lies beneath the Triassic sandstone, a glance at a geological bedrock map for the district shows the Carboniferous rock surrounding the outlier with a number of faults, with some near to the outlier’s eastern edge fairly close to Cheddleton.[8]

If there was a geological link to Jeff and his fiancée’s close encounter, then the fact that it began in Cheddleton, moved to Dove Dale, and ended in Macclesfield is difficult to equate with the evidence at hand. I have examined the British Geological Survey’s aeromagnetic map of the district and attempted to find any useful correlations. This shows magnetic field measurements as well as a number of anomalies present in the Carboniferous and pre-Carboniferous rock, which lies beneath the former. These are thought to be caused by lavas and intrusions of quartz-bearing igneous rocks of volcanic origin, not visible on the surface, along with deep bedrock faulting.[9]

It would be easy to draw comparisons between the alleged flight path of the light form seen by the couple and magnetic variations on the aeromagnetic map. Yet until we know more about the nature of these light manifestations and how they are able to sustain themselves and move freely about the landscape, any speculation at this level would be premature. However, the idea that both quartz-bearing igneous rocks, such as granite, and localised faulting—both of which might be connected with the light creating process—can affect the strength and flow of geomagnetic fields is intriguing to this debate. It thus becomes possible that some plasma lights and UFOs do indeed adhere to or follow lines of magnetic variation present out in the landscape, an idea which, if correct, is certainly nothing new.

Earth Energies and Ley Lines

It was the French UFO researcher Aimé Michel (1919-1992), in his ground-breaking book *Flying Saucers and the Straight Line Mystery* (1958), who first observed that flying saucers seem to follow invisible energy lines, often curves of a great circle, which he referred to as "orthotonies."[10] These he found criss-crossed his native France and were only discovered after his friend, the famous artist and poet Jean Cocteau, suggested that he try to determine whether these mystery objects followed certain lines of force or traced out patterns on the landscape.[11]

Other individuals, such as earth mysteries pioneer Tony Wedd, founder of the Star Fellowship, then came along and took these ideas to a new level claiming that the nodal points, where Michel's orthotonies crossed and flying saucers were seen to rise and fall, were often marked on the ground by prehistoric structures such as stone and earthen monuments of the Neolithic and Bronze ages. He pointed out that this revolutionary idea had originally been conveyed to 1950s flying saucer contactee Buck Nelson, who wrote: "The Space People tell me that the places where magnetic currents cross is comparable to a crossroads sign."[12]

All this was a matter majestically brought together by earth mysteries enthusiasts during the heady-hippy days of the 1960s. For them Aimé

Michel's orthotonies were reflected on the landscape by alignments of ancient sites, stretching from horizon to horizon, which the Herefordshire antiquarian and photographer Alfred Watkins (1855-1935) had in the 1920s referred to as "leys," which are more popularly, yet incorrectly, known today as "ley lines."[13] The consequence of all this was the proposal that UFOs follow magnetic lines of force, which correspond to the position on the ground of prehistoric leys and Earth energy lines. Where these lines crossed, stone and earthen monuments were found and UFOs were often to be seen.

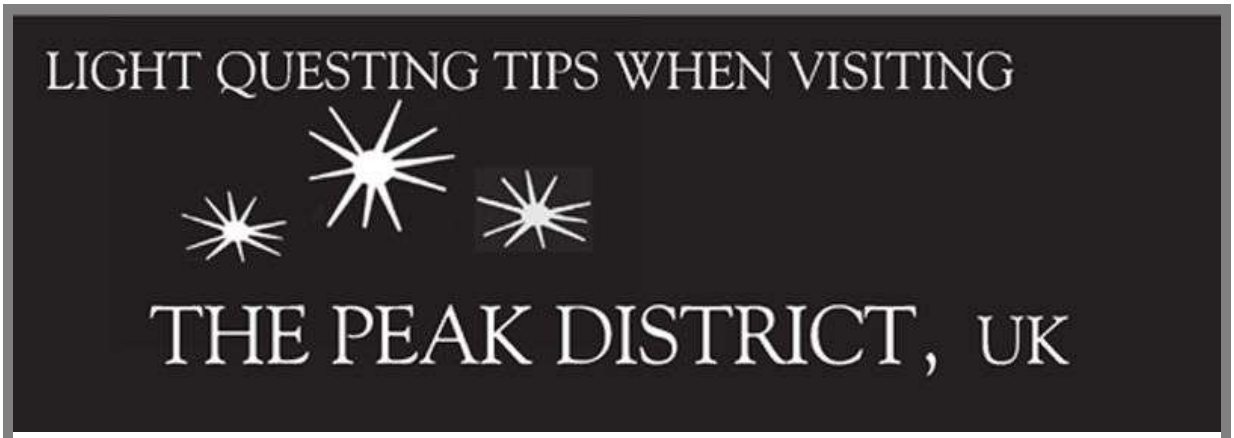
What all this is really trying to tell us is that the geomagnetic environment probably does have some bearing on both the location of prehistoric monuments and the presence in the same landscape of strange light phenomena. Both cluster in similar locations, although not necessarily for the same reasons. Beyond this we cannot say, although the fact that buoyant plasmas are trapped and contained by magnetic fields might just as easily work out in the landscape as it does in the Earth's upper atmosphere, the so-called ionosphere, where plasmoids are also very probably created under certain conditions. Their production might well be linked with known but little understood optical phenomena such as red sprites and blue jets, both of which are bursts of ionized plasma that can take on varying forms and are usually seen in the upper atmosphere during thunderstorms. It should also not be forgotten that the constant stream of plasma inbound from the sun, known as the solar wind, is funnelled towards the two poles creating the aurora borealis and aurora australis, the Northern and Southern Lights.

No Nuts-and-Bolts Needed

What we can say is that manifesting light forms that appear repeatedly at UFO hotspots seem able not only to interact with witnesses to close encounters, but also to create the shifted realities necessary to cause jumps in space-time. Such environments can open up multi-dimensional environments when the perception of contact with extraterrestrial entities is

not only possible, but more or less inevitable. In other words, you really don't need a nuts-and-bolts spacecraft to create an abduction scenario. They can equally be achieved by the presence of manifested lights forms—sentient plasmas of an exotic variety—that seem to be behind many of the truly unexplainable UFO sightings reported globally each year.

We could go around the world looking at UFO abduction cases investigating whether they were triggered by some kind of space-time warping light form. However, just one more example is suffice to show, pretty conclusively, that getting too close to a manifesting plasma construct can completely mess up a person's brain by causing them to experience both a missing-time episode and an alien abduction scenario. For this we must leave the Peak District and return to the United States, where our light quest began. Yet not this time to the Southwest, where Roswell and Marfa are to be found, but to a remote part of Maine, New England, where a quite extraordinary UFO encounter was reported by four men in a boat one night in 1976.



The Peak District in the north of England is a sparse but quite beautiful landscape. There are many places for the light quester here, such as the Longdendale Valley, Kinder Scout, Bleaklow, and Shining Clough on its northern edge, close to the town of Glossop. All are rich in folklore, legends, and quite fascinating accounts of mysterious lights and other forms of strange phenomena being witnessed on a fairly regular basis.

Further south, light watching is recommended in the area of the Nine Stone Close stone circle on Derbyshire's Harthill Moor, a few miles north of the village of Elton. The monument is situated immediately west of Carrs Wood, where, occasionally, a strange blue light has been seen to rise up and make its way across to the stone circle.

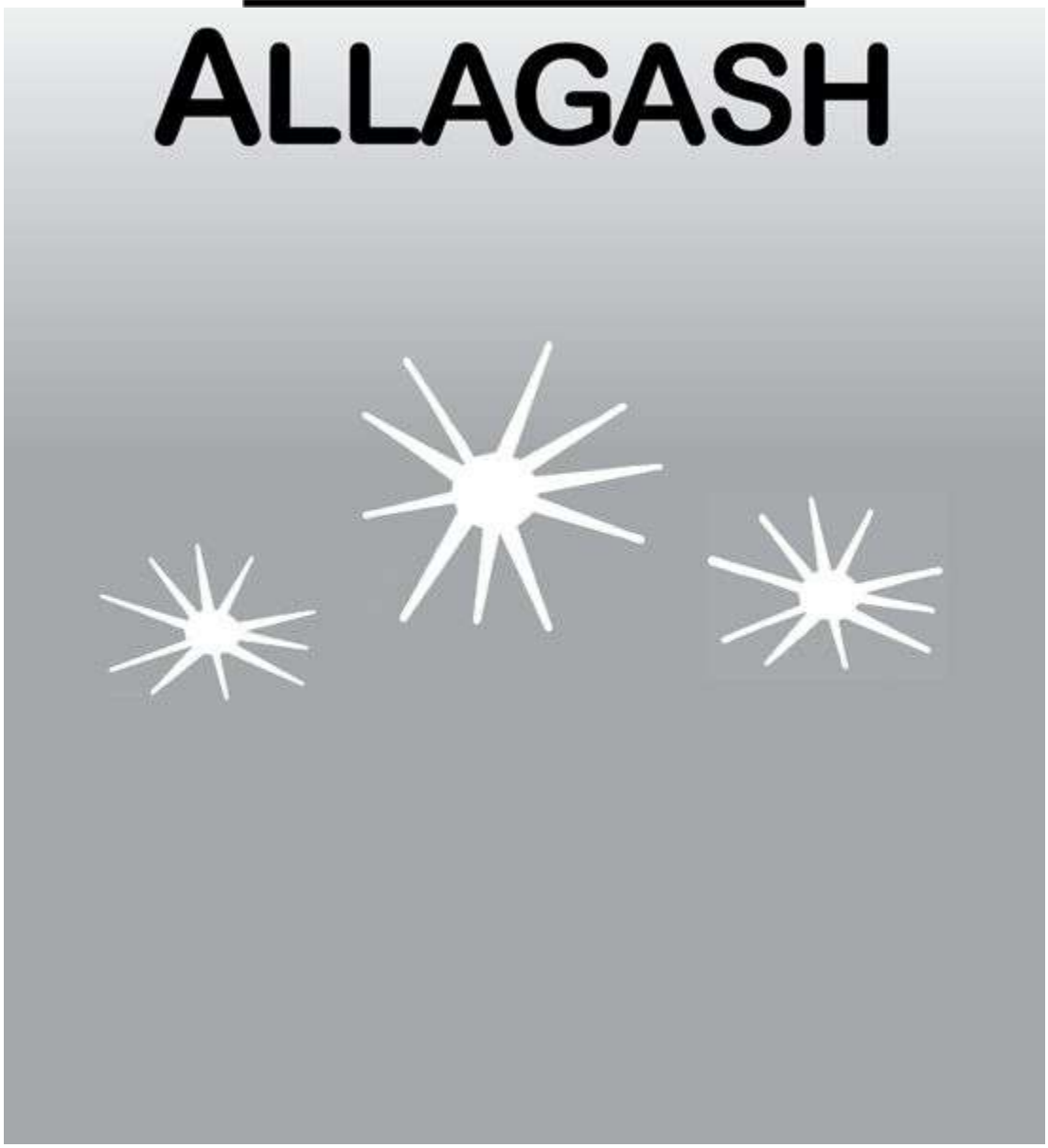
A good place to observe such occurrences would be the heights of a rocky outcrop called Robin Hood's Stride, which is located 430 yards (400 m) south-southwest of the stone circle, and is accessed from the Elton to Alport road, which lies just across the fields to the west. Not too far further along on the same road is a great café and place of accommodation called Cliff Farm, which would be an ideal base for any light questing activities. It is within walking distance of both Robin Hood's Stride and the Nine Stones Close stone circle.

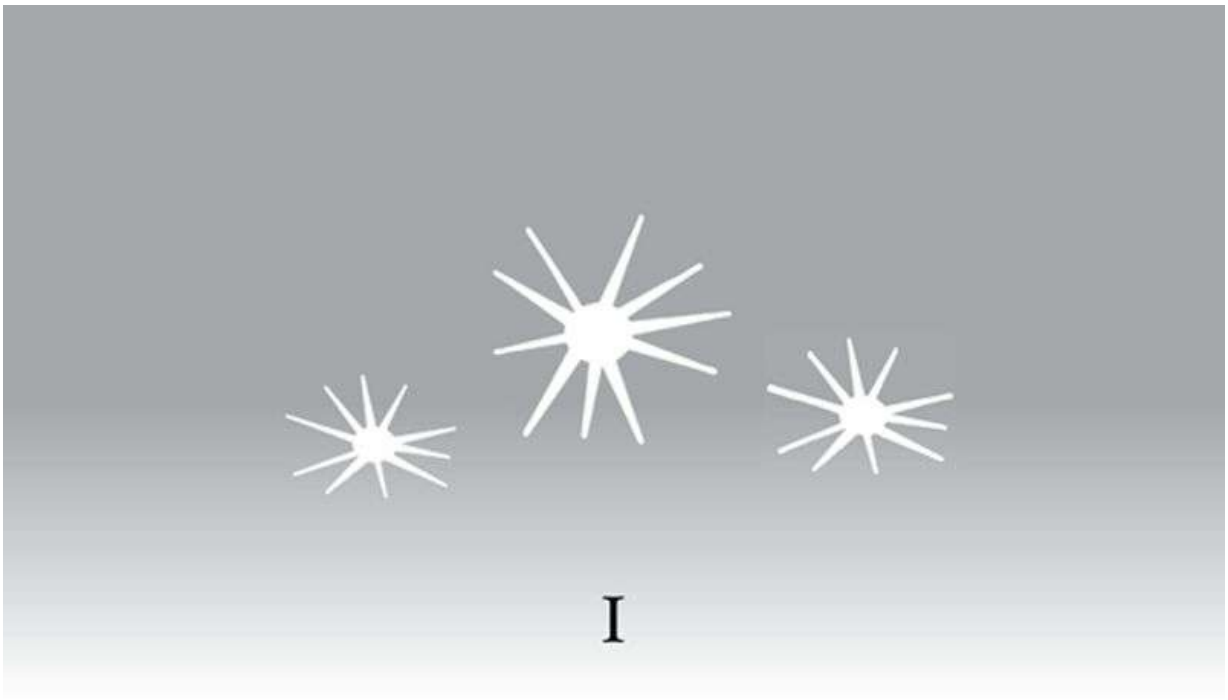
The other main light attraction point in the Peak District is the Dove Dale valley, which lies eight and a quarter miles (13 km) to the south-southwest of Nine Stones Close. Make your way to the village of Ilam, and either find accommodation here or stay in the Izaak Walton Hotel, which lies at the base of the valley (with direct access to the Dove Dale itself). A car park, located on the north side of the road between Ilam and the village of Thorpe, is an ideal start place for your trek along the river side. This is easy enough to do either during the day or at night, although a moonlit night would be more preferable. The weir on the river where mysterious glowing orbs have been observed is reached after a relatively straight walk of around half a mile (700 m)—see the map on page 266. Here, on the east bank, is a bench on which you can take in the breathtaking local terrain. Such a spot, known to be associated with mysterious light phenomena, becomes a perfect place to conduct a meditation in order to achieve communication with the light intelligences.

For those wishing to keep on the move, various caves are to be found further up the valley, towards the north. These are located in the vicinity of two enormous pillars of rock, one each side of the river,

known as Pickering Tor and Ilam Rock. Here all sorts of paranormal activity has been reported, including the vision of a white lady on a rock overhanging the water and the clear sound of phantom wolves calling (one of the last native wolves in England was trapped and killed in the Dove Dale valley).

ACT EIGHT





I

The Allagash Four

THAT MANIFESTED BALLS of light might harbour some form of plasma-based intelligence and be able to induce missing-time episodes in order to interact with human beings is no better exemplified than in an incident that took place in the remote forest waterways of northwest Maine in August 1976. Having earlier hiked up Mount Katahdin in Baxter State Park, four men all in their twenties—Jack and Jim Weiner, twins from Boston, and two friends, Charlie Foltz who was studying at the University of Massachusetts and Chuck Ray from Vermont—now rented canoes and took a flight to the Allagash Wilderness Waterway State Park situated at the northern end of Piscataquis County.

An Imploding Star

Heavy winds made canoeing difficult on the first day, but by the evening the men had managed to travel along a waterway from Telos Lake in the south to the campsite at the mouth of Mud Brook, which links the

more southerly placed Mud Pond with Chamberlain Lake, the largest body of water in the park. Here they made camp and settled down for a night under the stars. Yet as they sat around the campfire chatting among themselves, they noticed a bright light source about 200 feet (60 m) above a distant tree line, somewhere beyond the lake's eastern shoreline. One of the four, Jim Weiner, estimated that the object was three to five times more intense than the brightest star visible that night.[1] Putting a pair of binoculars on the strange light, thought to be "a few miles away," he saw that it definitely was not a star:

> "It hovered perfectly still for a few seconds and then extinguished from the outside edge of the light to the center. I did not really think much about it, except that I had never observed a light implode like that before."[2]

The next morning, a Wednesday, heavy rain meant that the men could do little more than stay around the campsite until the mid afternoon, when they were able to continue their planned journey to Allagash Lake. Here the group tried a little trout fishing although strong currents slowed them down, forcing the canoeists to turn around and head back along the waterway to Chamberlain Lake. This was as far as they got before pitching a bivouac, lighting a campfire, and settling in for the evening, which graced them with a spectacular display from the Northern Lights.

On that Fateful Day

The next day, Thursday, August 19, the four men journeyed around the northern shoreline of Chamberlain Lake before navigating a lock that took them onto Eagle Lake, the second largest expanse of water in the park. That afternoon the canoeists reached Smith Brook, which enters the lake via an immense cove located in the southeast corner. Here at a remote campsite, empty but for themselves, they landed their canoes, gathered together their belongings, and went trout fishing on Smith Brook. Catching nothing but a

chub, they decided to do a spot of night angling. Their meat supplies were now depleted and they needed to replenish their food stock.

Yet before embarking out onto the dark waters—so dark in fact that they could hardly see a hand in front of their faces—the men collected a huge pile of logs and started a massive bonfire, with flames rising several feet high. This they would use as a beacon to guide them back to the campsite.

Ready now for the long night ahead, the four men jumped into a single canoe. Charlie Foltz was in the front, Jim and Jack Weiner were in the middle and in the back of the boat was Chuck Ray who became the first to realise that something was amiss just fifteen or so minutes after leaving the campsite. Glancing towards the east he now saw a glowing sphere of light about 200 feet (60 m) above the tree line, no more than a quarter of a mile away.

A Bad Case of Swamp Gas

"That's a hell of a case of swamp gas!" is how Chuck announced the light's presence to the rest of the guys in the boat. As he watched he could see "a fluid pulsating over the face of the object as it changed color from red to green to yellow-white."[3] This was seen surging up and down within its spherical body, like rippling sheets of energy.[4]

For five minutes the four men could do little more than stare out at the mesmerising sight of the glittering orb of light as each of them attempted to rationalise what they could see. Was it a helicopter, an aeroplane, a weather balloon? All these possibilities were voiced and quickly dismissed. Was it really marsh gas, as Chuck had suggested? Although a popular explanation for some UFO sightings, this too was deemed unlikely due to the intensity of the light sphere and the fact that it seemed so similar to the one they had witnessed two nights earlier from the Mud Brook campsite on Chamberlain Lake.

Charlie Foltz then had an idea—he would use his flashlight to signal the object. This he did by sending out three short flashes, followed by three long

flashes, followed by three more short flashes, which in Morse code spells out S.O.S., the international distress signal (he was an ex-navy man). Instantly there was a response from the object, which ceased producing swirling colours within its form and began moving in their direction.

Beam of Light

With the brilliant sphere lowering to just 50 feet (15 m) above the water line and still getting closer, the four men, all still seated in the boat, knew they were in trouble. Charlie Foltz and the twins started to panic, leaving Chuck Ray to try and think rationally about what they could do to get away from it. The next thing any of them recall is the object almost upon them, a conical beam of light now scanning the water's surface and coming ever closer as all but Chuck paddled frantically towards the shore.

Exactly what happened next varies from man to man. Chuck Ray recalls being in the canoe on his own, caught in the beam of light. The others were not with him, having presumably gone ashore. At this point the beam turned away and the object changed shape from that of a full moon to a slim crescent, very much like an eye closing shut, something the light seen two nights earlier had done before it vanished from sight.

i. Artist's impression of the Allagash Four in their canoe as they encounter the mysterious light sphere responsible for the two- to three-hour missing time episode out on Eagle Lake, part of the Allagash Wilderness Waterway State Park, Maine, in August 1976.

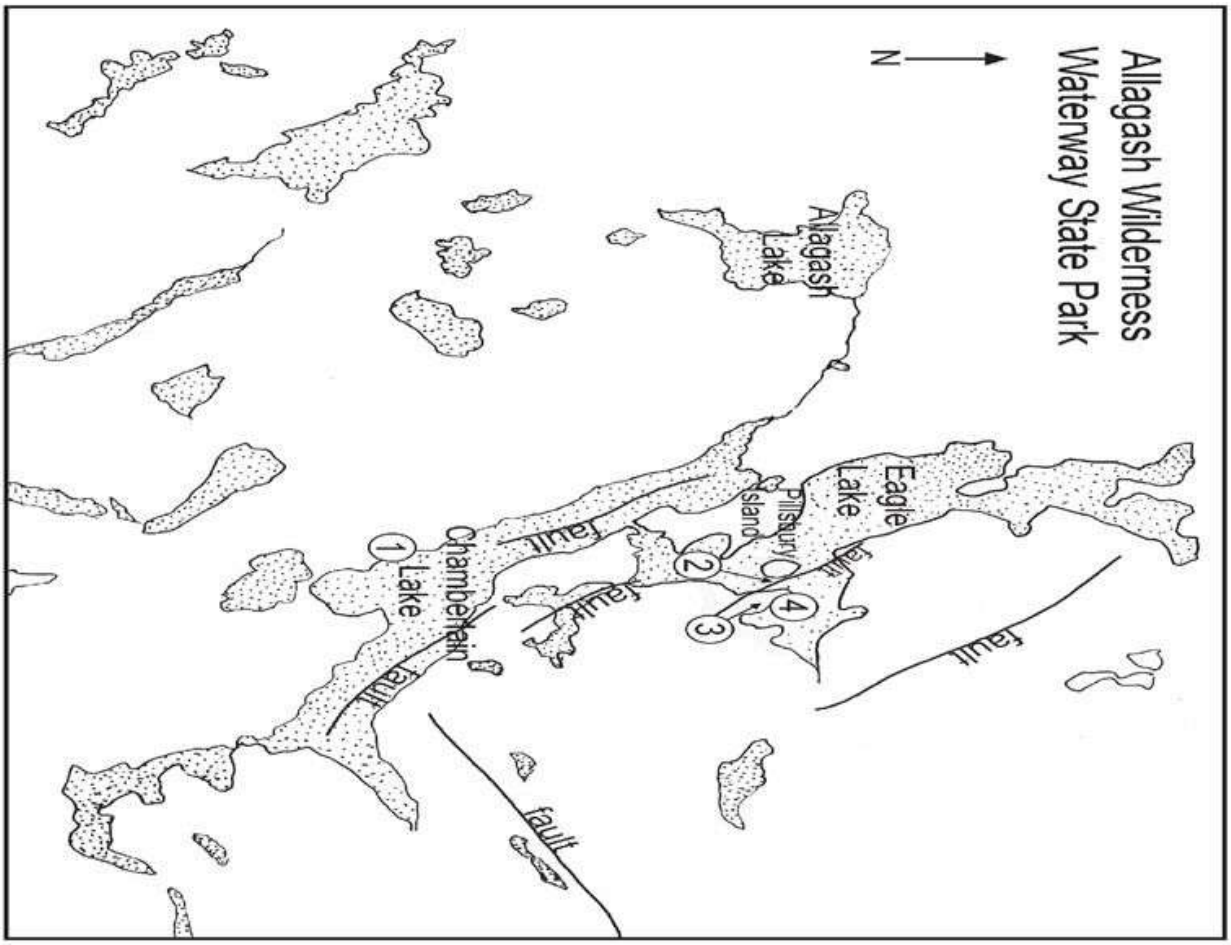
Charlie Foltz's story is slightly different. He remembers everyone paddling frantically and reaching the shore, where they watched the object depart. He used a flashlight to once again signal the light, but got no response this time. His last image of the glowing sphere was of it approaching two adjoining clouds and emitting another beam of light which seemed to cut a swathe through them.

Jack Weiner also recalls paddling frantically with an intense fear rising as if there was no way that they were going to outrun this thing. He recalls reaching the shore and getting out with the sense that there was "no more need to save himself."[5] The object was still about 30 feet (9 m) above the waterline, where it seemed to remain for about five minutes as he felt "out of himself. [As if] a giant had grabbed and lifted him—he was sick to his stomach."[6]

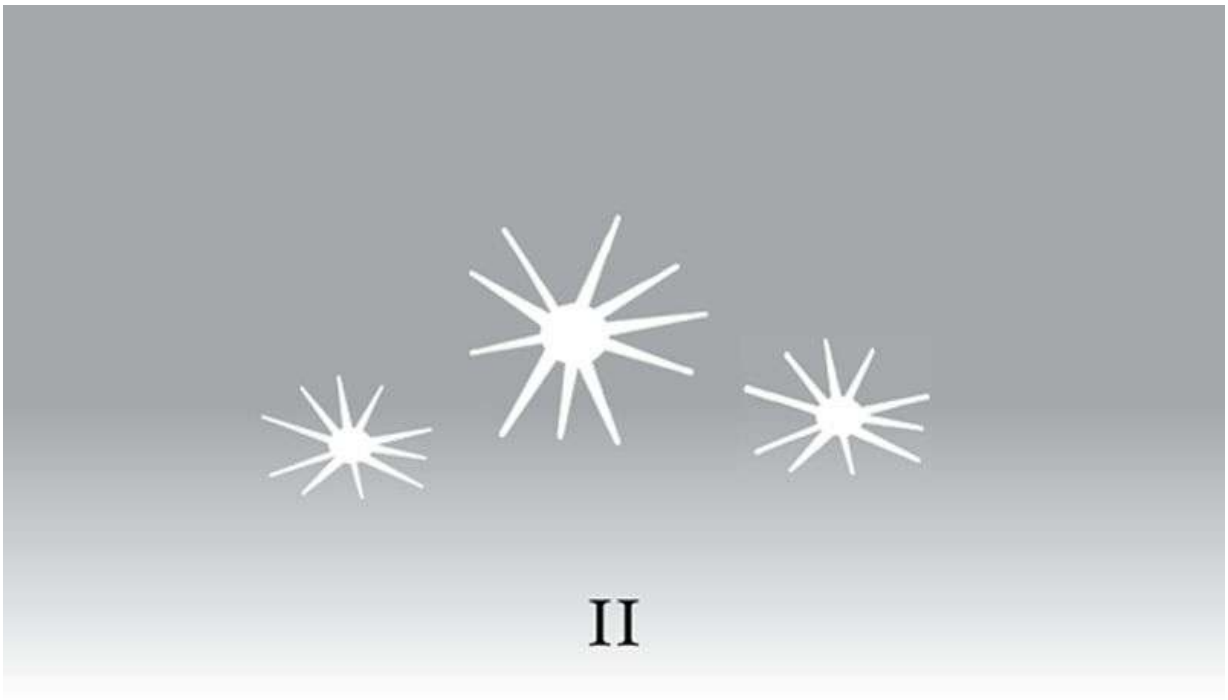
Jack's brother Jim had a similar recall, but felt as if he was "suspended in time while the light hovered and then disappeared."[7]

All four then remember what happened next. With the object now gone, they saw that the huge beacon fire they had lit only shortly beforehand was now just a bed of glowing embers. This made no sense whatsoever, as they had only been on the water for around twenty minutes. The fire should have burned bright for anywhere up to two to three hours, arguably even longer.

Too weary to question what was going on or make another fire, the men simply fell asleep at a campsite table and awoke at first light feeling exhausted and confused. As if to try and ignore what had happened, the party packed up their belongings, got back in the canoes and departed for the next campsite where they called a forest ranger and told him what had happened. The trip continued, but there was a muted air in the camp. Troubling the men most was why they had no real memory of what had occurred after the object had arrived overhead, and why no one could remember the campfire burning out. Something was terribly wrong, and this would gnaw away at them until, finally, one of the Allagash Four decided to do something about it.



ii. Map of Maine's Allagash Wilderness Waterway State Park showing where the Allagash Four encountered a mysterious light sphere on two occasions in August 1976: 1. Mud Brook on Chamberlain Lake, where whilst camping on the night of August 17 they saw a light sphere over trees towards the east; 2. The position on Eagle Lake, close to Pillsbury Island, where on August 19 the four men encountered a light sphere that resulted in a two- to three-hour missing time episode; 3. Direction of approach of the light sphere, which was first seen above trees to the east of their position. Note how the object's approach route corresponds to an underlying geological fault; 4. Location of the four canoeists' base camp on Smith Brook.



II

Allagash Aftermath

THE FOUR CANOEISTS kept to themselves what had happened out there in the Allagash Wilderness Waterway for twelve whole years. But then, finally, in 1988 at a UFO symposium in Waltham, Maine, Jim Weiner approached veteran UFO researcher Raymond E. Fowler, who had past experience in dealing with alleged alien abductions. As a firm believer in the alien agenda, Fowler felt he had found yet another participant in an alien abduction as he listened to Weiner explain what had happened to him, his brother, and two friends back in 1976.

Weiner pointed out that since their encounter with the light sphere, he had been diagnosed with temporolimbic epilepsy, which was causing severe chest pains and numbness down one side of the body. More significantly, he had also told his doctor that he had been experiencing waking nightmares in which strange beings were inside his bedroom performing some kind of medical procedure, whilst he lay in a state of paralysis, something perhaps linked to the encounter.

Realising the sheer potential of the case, Ray Fowler approached Tony Constantino, a regressional therapist, in the hope that he might take Jim Weiner back to the UFO encounter out on Eagle Lake. The resulting hypnosis sessions produced a standard abduction scenario, in which the witness suddenly went from being on the boat to finding himself onboard an alien spacecraft. Here he was subjected to a deeply intrusive and highly traumatic medical procedure at the hands of bug-eyed creatures that were short in stature with long heads, a noseless face, and slits for mouths. Once the harrowing experience was over, Weiner was transferred back to the canoe.

In time the other three men present during the UFO encounter were hypnotised. Each told a similar story of harrowing medical examinations and of seeing their friends waiting in turn to undergo the same procedure. Chuck Ray was the only one to resist hypnosis at first, but eventually he too succumbed, producing a more muted but equally distressing version of an onboard experience, which pretty much tallied with what the other men said had happened to them.

Retractions and Accusations

The Allagash incident went on to became the subject of a major book by Ray Fowler entitled *The Allagash Abductions*. Following its publication in 1993, interest in the story rocketed. A television documentary was made by a Maine-based company, and some of its reconstructions went on to feature in an episode of "Unsolved Mysteries," which was how I first came to learn of the case.

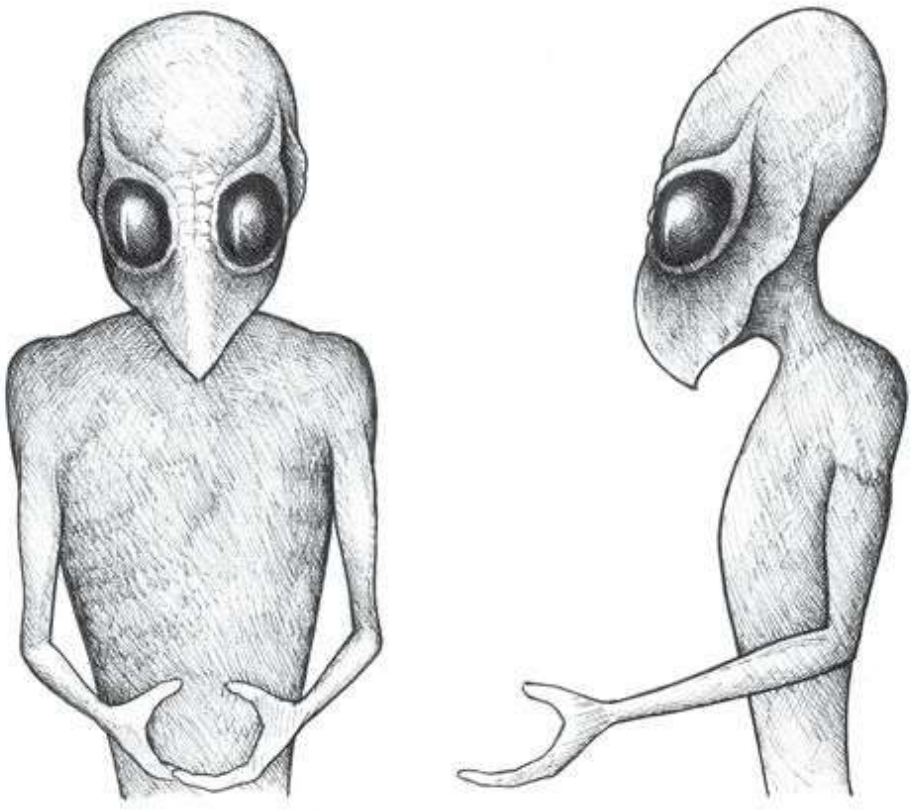
Despite the fact that in the wake of the mass publicity that resulted from the publication of Fowler's book, Chuck Ray withdrew his support for the case saying that he "once believed this happened to him [the abduction], but he no longer does," and the fact that Foltz and the twins were later criticised for "trying to get film rights to their tale," I think the core of the story holds true.[1] The Allagash Four did encounter a powerful light sphere, which acted intelligently, and due to its close approach caused the men to experience a

temporal distortion of between two to three hours. This resulted in them "remembering" an onboard experience featuring bug-eyed aliens, which from the drawings and sketches made by the Weiner brothers (who since their experience have both excelled as graphic artists), do look pretty ugly.

Even though the incident happened some eleven years before the Greys became textbook aliens, there is a visual similarity of the Greys to the creatures involved in the Allagash incident. This can perhaps be explained by the fact that Jim Weiner admitted having read Whitley Strieber's *Communion* shortly before approaching Raymond Fowler at the UFO symposium in Maine in 1988. [2] I wonder what the Allagash aliens might have looked like if the hypnosis had taken place before *Communion*'s publication in 1987?

Watched by Unseen Eyes

Ray Fowler's *The Allagash Abductions* contains some remarkable insights into the entire incident. For instance, the original light source witnessed by the four men from Chamberlain Lake on Tuesday, August 17, was also witnessed by others at the campsite that evening. According to Jim Weiner: "There were some other campers on the beach tending a large beacon fire for their sons who were still out on the lake. One of the men at the fire suddenly remarked, "What is that bright star over there?"[3]



iii. Artist's impression of the alien entities encountered by the Allagash Four during their missing time episode out on Eagle Lake, Maine (after original drawings by Jack Weiner).

Moving on to the Thursday night when the second, very similar light sphere was seen in the darkened sky, we find that even before the object was noticed by Chuck Ray, he sensed that something strange was going on:

> I became aware of a feeling of being watched. I turned toward the direction from where I felt this and saw a large, bright sphere of colored light hovering motionless and soundless about 200-300 feet [60-90 m] above the southeastern rim of the cove.[4]

This sense of being watched by manifested light forms we have encountered before, in the case of Jeff and his fiancée in the Peak District in 1974 and even in the Aveley encounter from 1956 in which the witness, Mr. E. Venables, suddenly became aware of being watched from the back garden as he observed the strange object in the field nearby. It seems highly possible

that these manifested objects are able to cast their presence into the minds of witnesses and focus in on their activities in a manner we might liken to remote viewing. Does this give the witnesses the distinct sense that they are being watched by unseen eyes?

Plasmic Light Revealed

Having drawn the object's presence to the attention of his friends, Chuck makes some revealing observations about its interior structure:

> I detected a gyroscopic motion, as if there were pathways of energy flowing equatorially and longitudinally from pole to pole. They divided the sphere into four oscillating quadrants of bright colored light. The color changes were very liquid and enveloping as if the entire object had a plasmic motion to it like a thick sauce does as it starts a rolling boil.[5]

Even Jack Weiner admits that the object was "a large, spherical object pulsing with a kind of plasmic light."[6] Clearly, they are indicating that in appearance the light sphere looked like a buoyant plasma of incredible brightness, within which energy pulses were creating a spectacular light display.

Jack's account of the object's appearance is also telling, for he states that the light sphere was seen "rising out of the woods" no more than 200 to 250 yards away from their position on the lake, and that when this "bright, pulsing, spherical light" got above the treetops, "it stopped rising and just hovered above the trees motionlessly ... It was very large, as big as a house, at least 80 feet [25 m] in diameter ... There were changing patterns in it that reminded me of the science experiment that uses magnets and metal filings to illustrate the magnetic fields of magnets."[7]

Plasmas are, of course, bound together by self-generated magnetic fields that might easily appear like the reported energy fields seen to swirl and change within the Allagash object. This really does seem to have been

the big daddy of the mysterious light spheres seemingly associated with UFO hotspots, and when Charlie Foltz decided to signal the object using a flashlight, it responded immediately by moving silently towards the four men. It descended to no more than 30-40 feet (9-12 m) above the lake, according to Jack's account, causing them to start paddling frantically towards the shore. It was then, he recalled, that the object "let out some kind of very strange light beam directed at the water and advanced on us. Charlie yelled, 'Swamp gas doesn't have beams!' as we continued to paddle frantically towards the campfire."[8]

Axial Beams of Light

A vertical beam projected out from an aerial object need not be interpreted as a mechanically operated device onboard a spaceship. It could just as well have been a particle beam ejected out along the line of one of the sphere's twin polar axes, like a miniature version of the incredibly powerful particle jets ejected from compact, deep space objects, such as neutron stars and black holes. Neutron stars especially are, essentially, balls of plasma about the size of a small city, although with a mass hundreds of thousands of times heavier than the sun.

After all the panic and the rush to get to the shore, the object responded, according to Chuck, by "slowly moving the light beam away from us. As the light beam veered away, I observed the object itself turning from a full moon to a thin sliver of a crescent with a corresponding axial shift in the light beam. This was the 'wink out' phenomenon we had observed with the other campers from Mud Beach two nights earlier."[9]

Jack stated that just before the object left them, its light beam was suddenly "pointing up towards the sky,"[10] meaning that it had either swung around on its axis or the light had emitted a new beam along its equal and opposite polar axis.

This is not to say that the conical beams emitted by the light sphere were not done purposefully, for it seems apparent that from the moment the

object responded to Charlie Foltz's S.O.S. signal, it acted in an intelligent, sentient manner.

Out-of-myself

Yet it is when the object is almost directly above the four men out on the lake that things reach their weirdest, for as they watched its close approach, Jack says: "I remember feeling 'out-of-myself ' while I was standing there looking at it. It felt like a big hand had grabbed me by the stomach and was trying to lift me. I felt sick to my stomach."[11]

Later, all the men felt "strange" and "tired" as they watched the object depart the area, unable to move or talk. It was like an anesthetizing effect on them that gradually wore off. Chuck recalls still being in the boat as the others "trudged dreamily" back to the campfire,[12] which was the moment they realised that it had completely burned down as if, according to Jim Weiner, it had been alight for a "good 2 to 3 hours."[13]

From Sphere to Flying Saucer

I will not recount what the four men recalled whilst under hypnosis—the full transcripts are to be found in *The Allagash Abductions*.

Even though their individual accounts were fairly consistent and tallied pretty well with each other, such retrieved memories are always open to criticism. Yet there are a few revealing statements that they did make which, I feel, do warrant some attention. For instance, there was nothing at all about the object seen to suggest that it was anything other than an intensely bright sphere of light that could emit beams of light along its polar axes. However, Ray Fowler reveals in his book that under hypnosis, "Jim remembered something that he had not mentioned previously. For just a moment, the pulsating 'plasmic light' that flowed around the object apparently dimmed. Jim got a good glimpse of the UFO's configuration,"[14] which he was able to sketch afterwards. Figure 6 in Fowler's book reproduces that sketch, which

is essentially two pie dishes, one on top of the other, in a manner resembling a classic 1950s style flying saucer.

Is this what the light sphere really looked like, or is this what Jim and UFO researcher Ray Fowler needed to believe was behind this abduction of four men by bug-eyed aliens? Was it *really* necessary for them to believe that the object was a structured craft piloted by interstellar visitors? Certainly this would be the conclusion of so many believers in the ET hypothesis to the UFO enigma.

Even in the Wikipedia entry for the "Allagash Abductions,"[15] the light sphere seen by the four men is matter-of-factly described as a "craft," i.e., an assumed mechanical vehicle of alien origin, without any kind of suggestion that it might have been anything else. The problem here is that people don't consider plasma light forms capable of inducing missing time episodes and onboard experiences, when quite clearly, as I attempt to show in this book, they do seem to be able to induce shifted realities and multi-dimensional environments of the type necessary to work outside of normal space-time.

Who went where, and how?

Another interesting point is that neither Jim nor his brother Jack recalled how they went from being in the canoe to being inside the light sphere. Indeed, there is contradiction among the Allagash Four on what happened once the object was overhead—whether they were spirited aboard from the canoe, placed back in the canoe, or even rowed to the shore. What can be said, however, is that Jack definitely remembers stepping out of the canoe, indicating that the missing time and abduction scenario occurred when out on the lake. In other words, the aliens did not pick them out of the canoe and place them back down on the shore, even though Chuck Ray seems to recall being in the canoe on his own looking back at the others who had already gone ashore (remember, John Day also swears that he was alone in the car after he first regained consciousness following the family's encounter with the luminous green mist). In other words, the Allagash Four's missing-time episode, which lasted most probably between two to

three hours, began and ended whilst the men were in the boat, suggesting that all if not part of the time distortion occurred instantaneously, exactly as it did in the case of the Day family from Aveley in 1974 and in the case of Jeff and his fiancée in the Peak District that same year.

The entire experience was, I suspect, a product of the four men entering a shifted reality, probably once the beam of light had reached them on the boat. Almost immediately after that the four men were, I would offer, enveloped in a multi-dimensional environment, a bubble universe that came into being for the purposes of the light abduction and into which all four of them underwent the traumatic onboard experience. I say this for there is something highly revealing that is said by Jack Weiner whilst under hypnosis in connection with what might have happened at this moment. Ray Fowler asks if the "tube," i.e., the beam, bumps into him as he watches its approach from the canoe, to which he responds:

> No. It makes us come apart. It makes me feel like I'm flying apart ... I'm going to be sick. And it's—and it's—happening so fast! And I can't stop it.[16]

Is it possible that such light beams, arguably plasma in nature, can rearrange your every particle, causing you to cease to exist in normal space-time for the duration of the missing time? Jim's brother Jack adds to the mystery by recalling what he experiences after entering the "tube," or beam:

> Jack: I see bright, bright, blinding light and images in my mind that are funny.
> Ray: Like what?
> Jack: Like little pieces of things. Like little pieces of things ... threads—threads and little pieces of things coming towards me.[17]

Jack then describes how he can see a mirror form of himself, as if he is watching everything from out of his body like someone undergoing a near-

death experience (again, something we have encountered before in connection with such experiences):

> I can see my face and I—and I'm screaming. And my eyes are open real wide, and my mouth is open real wide, and my tongue is sticking out, and my ears are *coming off* ... And, these things are coming towards me [my emphasis].[18]

Is this a true account of what happens when a person interacts with a light sphere of plasma manufacture? Are our bodies quite literally torn apart in order for some part of us to exist in a multi-dimensional environment where the onboard experience actually takes place? Is this also the only true way to enter the Realm of Faerie? It is certainly a disconcerting thought, even if percipients of such encounters do live to tell their tale.

Time Stood Still

Certainly, from what Charlie had to say under hypnosis there seems to have been clear elements of an otherworldly scenario coming into play. After escaping from the tube of light, which he describes as like a "blue glass tube," he is asked: "How soon after the light goes out do you reach the shore?," to which he responds:

> I don't know. It seems, ah, time—doesn't—seem—to—be— moving.[19]

It is a typical symptom of the Oz factor, the strange dream-like reality shift experienced by so many UFO close-encounter witnesses, summed up in the following manner by Jenny Randles in *The Pennine UFO Mystery*: "Time seemed to stretch out and slow down. Then it stood still."[20]

And finally, from Chuck Ray's hypnosis session there is an indication that even the visual presence of the entities onboard the craft might not have

been as real as they seemed to the four men, for when asked to describe what is going on, he answers:

> A silvery table ... Um, I keep thinking I'm seeing figures ... Ah, they're—don't have a very clear image of them—they're not the same—not the same frequency. It's like a radio station—can't get it in clear.[21]

Chuck is not interacting with the situation in the craft very well, almost as if his mind is rejecting what he sees or what he is meant to be experiencing here. The hypnotist persists, however, and finally gets a full recall, which Fowler and Constantino are able to marry pretty well with what the other three men have produced during their own sessions.

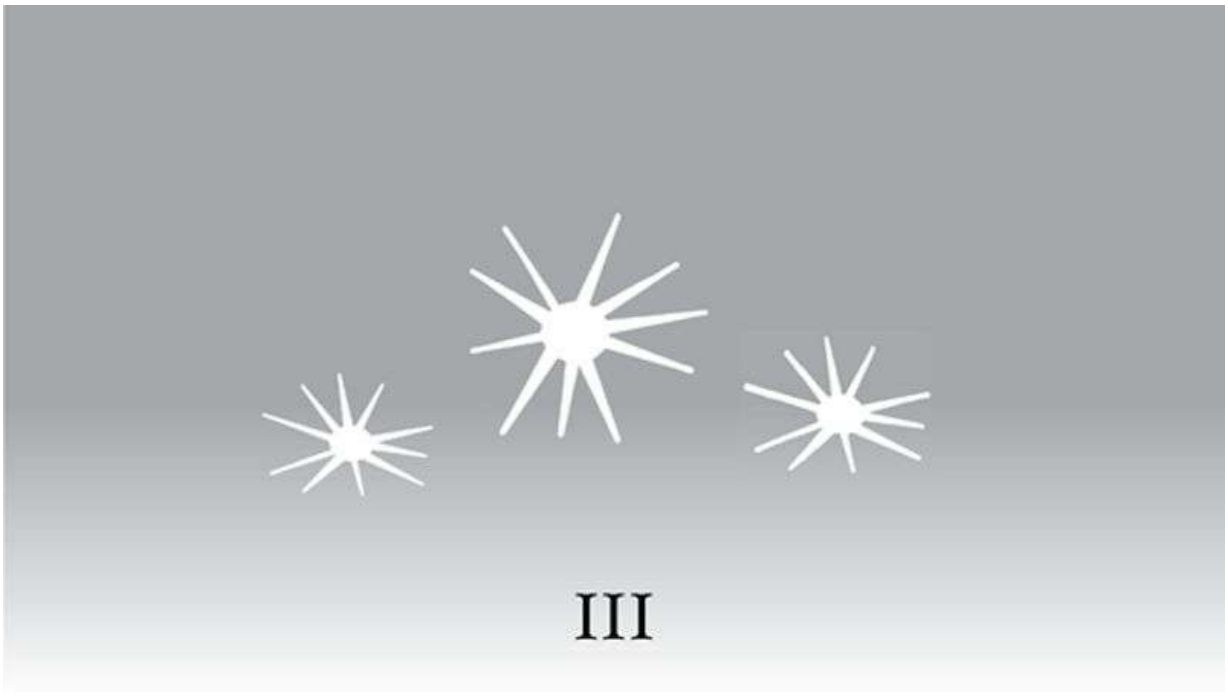
Wide-awake Autopsies

That is all we can glean from the account of the Allagash Four. In my opinion, they truly underwent an extremely traumatic experience after encountering a manifesting light form that plucked them out of normal space-time and took them through into a multi-dimensional environment or bubble universe that invoked their darkest nightmares of hideous bug-eyed aliens and wide-awake autopsies. You might ask why such experiences have to be so traumatic, and the answer is two-fold. Either they are the creation of the human mind, based on what we might expect to happen under such circumstances, or the pro-alien agenda lobby are correct in their belief that it is all part of the ongoing preparations for the alien hybrids to take over the world. I subscribe to the former solution, even though the latter is helping to define the nature of such experiences whether we like it or not. Are these people creating a bleak future ahead for us all? I sincerely hope not.

Just maybe the light intelligences think that traumatic alien abduction experiences are the manner in which we now seek to share communion with them. No longer do they think that we want to dance gaily around in circles with the fairies in order to interact with their world. Today our multi-dimensional contact with such intelligences does not seem a nice place at all.

We really are playing up to the alien agenda, when all we need to do in order to transform this great mystery into something more pleasant is just think about it a different way.

Thus the approach to lightology is this—just think about our relationship with this strange phenomena differently and do not assume that everything has to be about lizard-headed aliens, or alien hybrids, concepts which owe their existence more to science fiction leaking into reality than to actual hard evidence. Doing so makes sense for as we shall see next, Allagash and its environs, like so many other UFO hotspots around the world, possess exactly the right geology for the manifestation of strange light phenomena. What is more, the presence of mysterious lights in the region was known to the native American peoples of Maine, who had their own spin on what they were and why they haunted this remote and very beautiful environment so removed from the modern world.



III

Mystery of the Rapid Waters

The ALLAGASH INCIDENT is for me an almost perfect example of what happens when you get too close to a manifesting light form and interact one-on-one with its inhabiting intelligence. There really is no reason to assume that structured craft, "nuts and bolts" space vehicles, are the only means to achieve an alien abduction—it can all be done through the presence of plasma-based light forms, like the one encountered by the Allagash Four.

The reality police might blow their whistles hard and call foul when assessing the authenticity of the Allagash incident, citing Chuck Ray's retraction of his earlier statements regarding the abduction experience or the entrepreneurial nature of Charlie Foltz and the Weiner brothers in wanting to try and sell their story for money. They might even point out that Jim Weiner in particular experienced other UFO-related incidents and bedroom visitors and was therefore a fantasy-prone individual. However, there exists irrefutable evidence that the original encounter did indeed occur in a landscape ripe for experiences of this kind.

Aside from the men's trip diaries, Ray Fowler managed to track down the Maine state ranger who had been responsible for controlling the area at the time of the incident back in 1976. He recalled what happened, although he did not interview the four men personally. This said, according to Fowler "other campers alarmed by the glowing aerial object had filed reports directly with him at his office."[1] This then is independent confirmation of the existence of either the same object, or at least one very similar being seen in the Allagash Wilderness Waterway around the same time.

Add to this the fact that two nights before the main encounter, something similar was seen by the party on nearby Chamberlain Lake, and it begins to tell us that this remote area of Maine might just constitute a UFO hotspot like those already explored in both the United States and United Kingdom. As we have seen, Marfa, Avebury, Alton Barnes, Warminster, Aveley, and the Peak District have all provided powerful indications that they can function as window areas or doorways into shifted realities through perhaps a combination of geological, geomagnetic, environmental, meteorological, and manmade factors. So if this is true for these places, what can we ascertain about the Allagash region that might help affirm that it too possesses the right conditions to allow the manifestation of mysterious lights on a fairly regular basis?

The Fire Hallucination

Piscataquis County, in which the Allagash Wilderness Waterway State Park is located, takes its name from an Indian word meaning "rapid waters." It was the home of the Penobscot, a sub-division of the Algonquin, who hunted and fished in this region for centuries before the arrival of the first European trappers. They seem to have been familiar with the appearance of mysterious lights, calling them *Eskudáit',* "fire demons" or the "fire creature," defined by C. J. Stevens in *The Supernatural Side of Maine* (2002) as "an omen of death is this spirit who spins his lighted fingertips in a wheel to skim the milk at dairies during the night."[2]

In his article "Penobscot Tales and Religious Beliefs," published in *The Journal of American Folklore* in 1935, Frank G. Speck, an anthropologist and professor from the University of Pennsylvania who specialised in the Algonquin and Iroquoian peoples, spoke of the Eskudáit' in the following manner:

> Eskudáit', fire creature, is evidently to be identified with the will o' the wisp. From some accounts it seems to be the fire hallucination. Wherever it is seen, calamity is imminent: if over a house, a death will occur there; if it travels in a certain direction, trouble will follow. Some Indians think they see it burst.[3]

A fire hallucination is an appropriate way to describe the effects of the mysterious light sphere seen by the party out on Eagle Lake in 1976. Whether or not Eskudáit', the "fire creature," was ever sighted specifically in the Allagash Wilderness Waterway is unclear. However, the Penobscot talk about a related spirit that specifically flies through the air around Mount Katahdin, Maine's highest mountain which lies just 30 miles (48 km) south-southeast of the Allagash area in Baxter State Park. According to Speck, its name is Pemúle and it is said to be:

> ... homeless and roams abroad with a pack on his back. He has a head, legs, and arms or wings but no body, and can alter his size at will. Within quite recent times Indians claim to have seen Pemúle in the vicinity of Mt. Katahdin flying through the air, merely a head and wings.[4]

Apparently, this spirit is friendly to people, and one legend teaches that once a year, Pemúle "starts from the eastern horizon and flies across the world to the opposite horizon. He propels himself with a bull-roarer in each hand twirling them like wings."[5] When he starts out on the eastern horizon, he gives a cry. He gives another when he reaches the zenith and a third and

final one when he reaches the western horizon, and thus Pemúle crosses the sky in three cries. If someone wants to make contact with him at this time, they are to build a fire upon hearing his first cry and burn grease so that smoke rises and signals him before Pemule reaches the zenith. This induces him to descend and answer their appeal.[6]

Speck records that Tci•belókwa, which means "suspended," is the name given to "a being of the air" that is said to be synonymous with Pemúle.[7] In the traditions of the Abenaki, another sub-division of the Algonquin, "Pomola," was a bird spirit or night spirit that caused cold weather and inhabited Mount Katahdin. It was said to resent mortals intruding from below, the reason why climbing the mountain was taboo.[8]

Even though there are no specific indications that Tci•belókwa, Pemúle or Pomola are to be equated with the appearance of mysterious light manifestations around Mount Katahdin, many of the statements made with regards to this aerial deity are suggestive of this conclusion. They include the fact that he is a night spirit—a bird spirit that flies through the air—one that roams abroad, can be suspended, change size, is a head with wings, has been seen to burst, and twirls around with a bull-roarer in each hand. All of these highly abstract or totemic attributes remind us of the description and mannerisms of strange light phenomena witnessed the world over.

Mount Katahdin also bears the Indian name Pamola, seemingly in honour of the Penobscot Pemúle or Abenaki Pomola.[9] However, over the past 150 years there has been a tendency to apply yet another form of this name, "Pomoola," to a localised form of Bigfoot that has occasionally been seen in the vicinity of the mountain. Known to the earliest European woodsmen as the "Injun Devil," this man-beast is said to be covered in a coat of shaggy, fire-red hair.[10] As intriguing as the existence of the Pomoola might be to cryptozoology, there seems to have been another, quite different creature that once inhabited the skies above Piscataquis County and neighbouring Baxter State Park.

Nocturnal Lights

Strengthening the case still further for the Allagash Wilderness Waterway being a UFO hotspot is the fact that at least one mystery light was reported in the area prior to the Allagash incident of 1976. A "hovering object" was apparently observed by a male witness around 9:30 p.m. on February 16, 1961, above Chamberlain Lake, where the Allagash Four made their first sighting. It is not known exactly what was seen, although the case was classified as a "nocturnal light," i.e., a mysterious light of some sort.[11]

Clearly this is not enough to confirm that the area is a UFO hotspot. However, a careful examination of the region's bedrock geology[12] tells us that this remote part of Maine, well-known for its extensive system of river waterways and lakes, is perfect for the manifestation of aerial light forms.

Geology of Chamberlain Lake

Chamberlain Lake, where Jack and Jim Weiner, Charlie Foltz, and Chuck Ray witnessed the first light sphere, is situated in the southwest corner of a whole sequence of intrusive beds within a huge formation of sedimentary and metamorphic rock that covers much of the region. These beds are made up mostly of rock that is basaltic, i.e., volcanic, in nature with several major faults that run roughly northwest to southeast. Two faults, placed virtually end-to-end, run the entire length of Chamberlain Lake to which they are almost perfectly aligned. The upper or most northerly of these faults passes right along the lake's centre, while the lower or more southerly fault runs closer to its northeast shoreline.[13]

Although the location from which the men saw the light sphere is given as the mouth of Mud Brook, on the lake's south side, there is no clear indication of the object's exact position other than that it was above the tree-line beyond Chamberlain Lake's eastern shoreline. Here a northeast-southwest aligned fault is to be found at a maximum distance of five miles (8 km) from their position, and just two and a quarter miles (3.5 km) from the shoreline. However, even closer would have been the more southerly of the two faults, which runs beneath the lake itself. This would have been at the most three miles (5 km) from their position at the mouth of Mud Brook.

For their second sighting of the light sphere, the Allagash Four had moved from Chamberlain Lake to nearby Eagle Lake—the two expanses of water being joined by a narrow lock that cuts through forested land. From here the canoeists would seem to have navigated the lake's southern shoreline, bringing them eventually into a large cove marking the entrance to Smith Brook where they built a large beacon fire and prepared themselves for a night of angling. According to their testimonies, the men were about a quarter of a mile (400 m) from the shore when they witnessed the light sphere above a distant tree line towards the east.[14] As we are told, the object then responded to Charlie Foltz's S.O.S. signal made with a flashlight and came across to where they were on the lake.

Once again, we cannot say specifically where the men might have been when all this happened, although a map of the Allagash Wilderness Waterway in Ray Fowler's book *The Allagash Abductions* rings their approximate position on the lake when the encounter took place (46°19'8.22"N 69°19'10.65"W according to Google Earth).[15] It appears to have been a spot immediately northeast of Pillsbury Island, located just outside the cove leading to Smith Brook. This is significant for we find that a major fault, aligned northwest-southeast, underlies the lake's bedrock, passing right by Pillsbury Island. Indeed, it would have been almost directly beneath the four men when the incident occurred. Moreover, the fault then passes through the cove and is finally lost in the dense forest area to its east, close to where the light sphere was first observed by the men. In other words, the object's path towards them was almost exactly coincident to the course of the underlying fault.

There seems to have been some natural confusion over which direction the light sphere was last seen, with one witness suggesting the east, another the south, and still another towards Mount Katahdin, which lies in the south-southeast. It is possible that when the object withdrew, it again followed the line of the fault although it should be emphasised that other faults lie both towards the east and south, so its proximity to one or other of these is more or less assured.

Forming Plasma Bodies

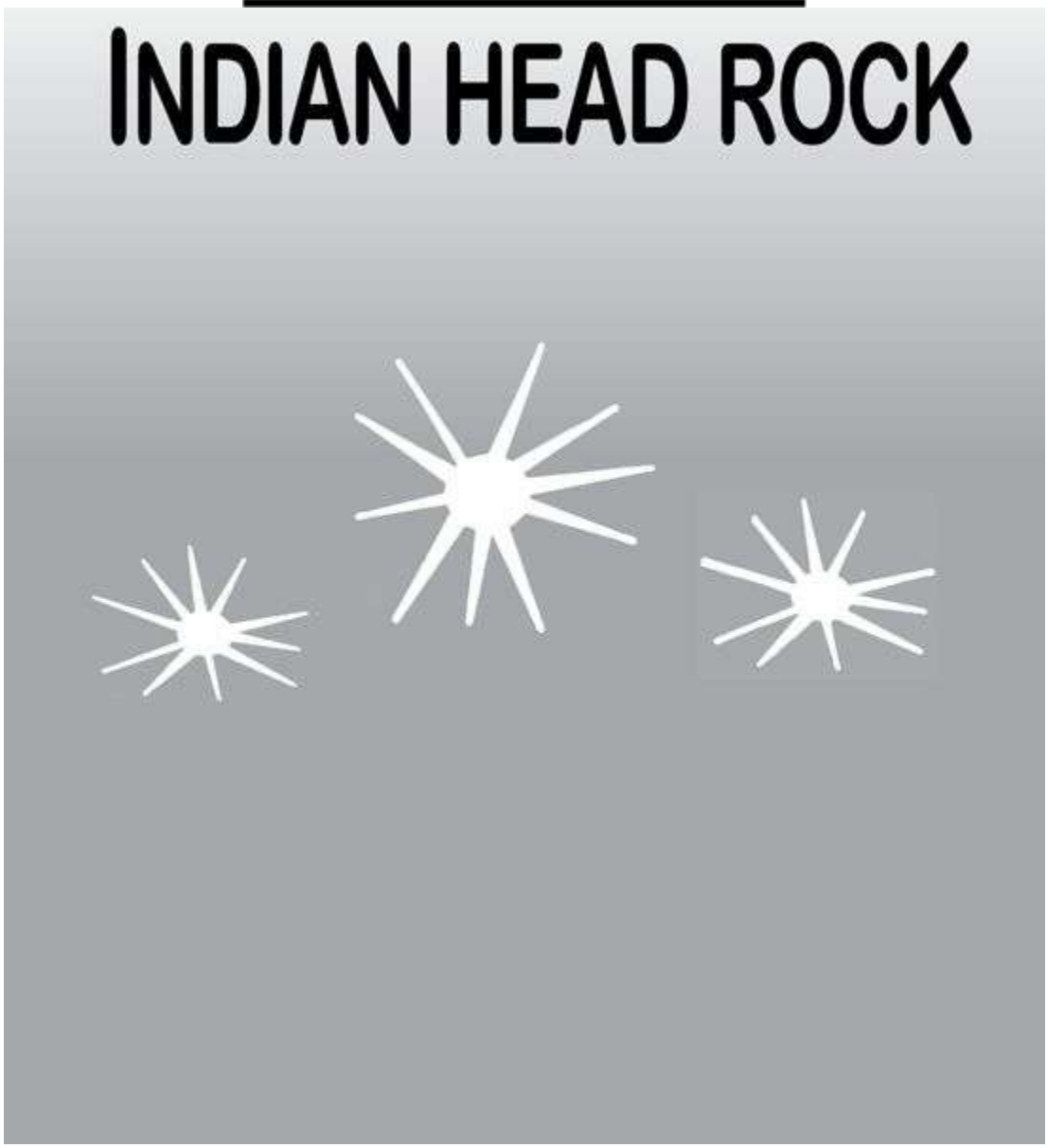
Yet how important would this local geology have been to the events as they transpired during the Allagash incident? Very important, I suspect. The intense pressure put on the underlying bedrock in this tectonically active region dominated by lakes and waterways may well aid the manifestation of strange light phenomena.

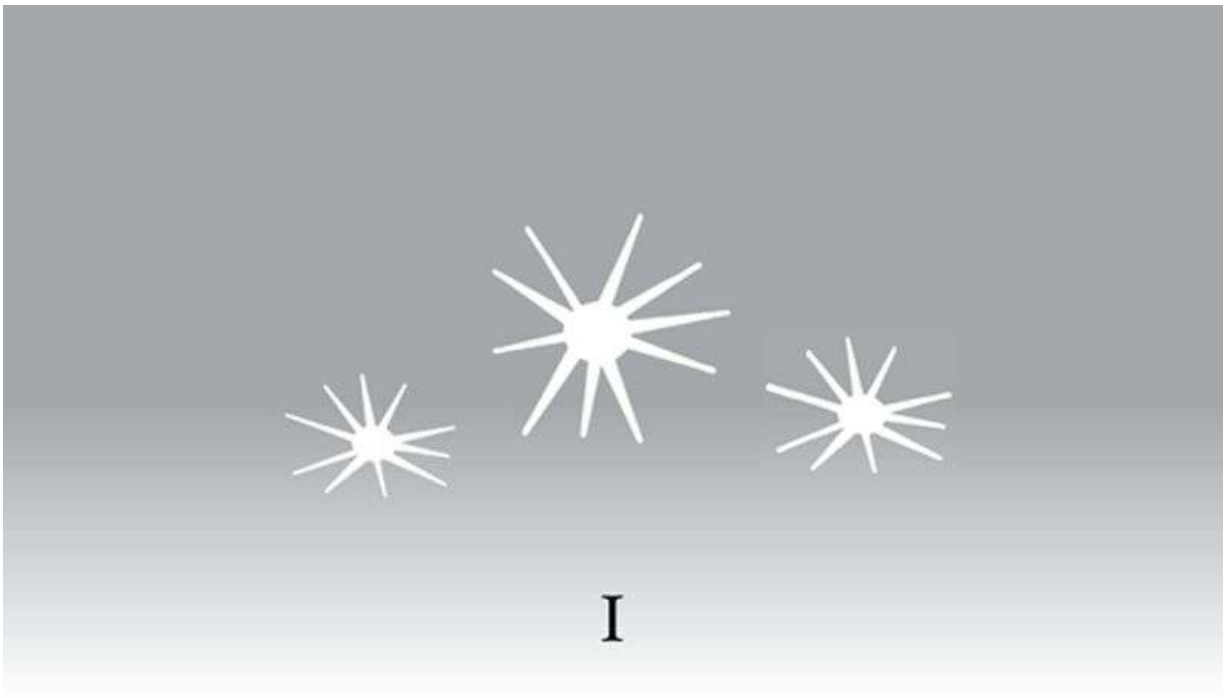
If this is the case, then the brilliant light sphere that caused the Allagash Four's missing-time episode and onboard experience was most probably a product of this process. Such light forms are, in my opinion, able to subject human beings to bizarre close-encounters that involve imposed shifts into alternate realities that are opened up by the presence of interpenetrating higher dimensions. I sense it was these same processes that caused other major close-encounter/missing-time incidents such as those experienced by the likes of Paul, Sonya and Rob in 1994; Mike Booth in 2005; the Day family in 1974; and Jeff and his fiancée in the Peak District that same year, 1974. All these people, along with the Allagash Four and many others around the world, have been subjected to something that was truly *alien* to our understanding of objective reality, but not necessarily *alien* in the sense of it being from outer space. So what then are the bug-eyed aliens seen by abductees? Surely they were real enough to the witnesses. It is time to review the UFO car-stop/missing-time/abduction incident that started it all back in 1961—the case of Betty and Barney Hill.

The best way of exploring the Allagash Wilderness Waterway State Park would be by booking a canoeing vacation, arguably one that supplies the boats and all essential equipment necessary to be out in the wild for a prolonged period of time. All the lakes reached by the Allagash Four during their eventful visit to the area in 1976 are accessible, and various camp sites serve each one (there is also a series of dirt tracks that lead up to the lakeside and are used in the event of accidents and emergencies).

Clearly, if you are going anywhere, you would be advised to visit Chamberlain Lake and nearby Eagle Lake, both of which have been the setting for mysterious light phenomena. Indeed, in such a remote location, and with the Allagash incident in mind, you could be excused for thinking that this is *the* perfect place for not just a light encounter but maybe even a full-blown, missing-time episode. However, more of a worry would be getting into trouble due to a lack of necessary preparations, so it is advisable first to obtain the most up-to-date maps that show the various camp sites scattered about the waterway. It is also advisable to book the adventure via a bonifide tour company recommended by the Maine State Department of Conservation (www.maine.gov/doc/parks/about.html). Another useful website is that of the Allagash Alliance Group, which assists the Maine Bureau of Parks and Lands in matters relating to the Allagash Wilderness Waterway (see www.allagash-wilderness.org).

ACT NINE





I

Birth of the Abduction

SO ARE ANY alien abductions truly *real*, in that people are carried off by genuine visitors from outer space who arrive here in nuts-and-bolts spacecraft? To answer this we need to acknowledge that plasma light abductions and kidnappings by strange beings go back many hundreds if not thousands of years and were the domain of medieval demons even before they became the pastime of elves and fairies. Yet in UFO history, the modern-day abduction experience, in which individuals are forcibly "taken" into an alien environment, gained its greatest elevation with the case of Betty and Barney Hill, a couple from Portsmouth, New Hampshire.

Around 10:15 p.m. on September 19, 1961 they were driving on US Route 3 through the White Mountains range south towards Lincoln, New Hampshire, when close to Indian Head Rock (a prominent natural formation marking the peak of Mount Pemigewasset) they caught sight of a "brightly lighted object" in the star-lit sky.[1] It was moving very fast, changing direction rapidly, and jerking up and down. Its appearance and intenseness seemed strange, and Betty and Barney found themselves stopping the car

and staring up at the strange sight, even using binoculars to watch smaller objects disgorge from its body. Eventually, the light form swooped down to within a few hundred feet of the vehicle at which point the couple decided to get the hell out of there.

Although the Hills recalled seeing the object depart towards the northwest, things were already becoming hazy, for just after it swooped down they distinctly recall hearing a short sequence of odd sounds, which seemed to be within the car itself. They were "buzzes," likened to the noise made when a tuning fork hits the floor.[2] The sound was suddenly heard again as they reached Ashland, some 27 miles (45 km) further along the same highway, yet the couple had no recall of the journey itself—how they'd got there or what had happened as they'd driven away. Plus it was later realised that two hours were missing from their lives.

The entire incident was reported afterwards by Betty Hill to officials at Pease Air Force Base (AFB), New Hampshire, who filed an official report that was examined by UFO researcher Jacques Vallee. He found that it mentioned one important, additional fact that Betty and Barney Hill had no knowledge of, and this was that radar had tracked an unidentified object in the area around the same time.[3]

After the encounter, Betty began suffering from recurring nightmares in which she and Barney were being kidnapped by alien beings and subjected to a traumatic medical examination onboard a spacecraft. Hypnosis conducted by psychiatrist Dr Benjamin Simon on both Betty and Barney seemed to confirm the onboard scenario, overseen by human-like aliens, estimated by Betty to have been between 5 feet (1.5 m) and 5 feet 4 inches (1.625 m) in height. She described them as having rounded heads, normal hair, bluish grey skin, black eyes that moved and had pupils, large noses (likened to that of comedian Jimmy Durante), and notable lips that were "bluish" in colour. She added that their kidnappers bore a resemblance to "mongoloids,"[4] i.e., people of East Asian ethnicity. Barney, on the other hand, said they had large craniums that narrowed towards the chin, wrap-around eyes, grey skin, lips that were no more than horizontal lines, no discernable hair, and no noses—just slits for nostrils.[5]

i. Artist's impression (page 307) of the scene out at Indian Head Rock, New Hampshire, as Betty and Barney Hill encounter what they described as a "brightly lighted object" in the star-lit sky during the evening of September 19, 1961.

Zeta Reticulans

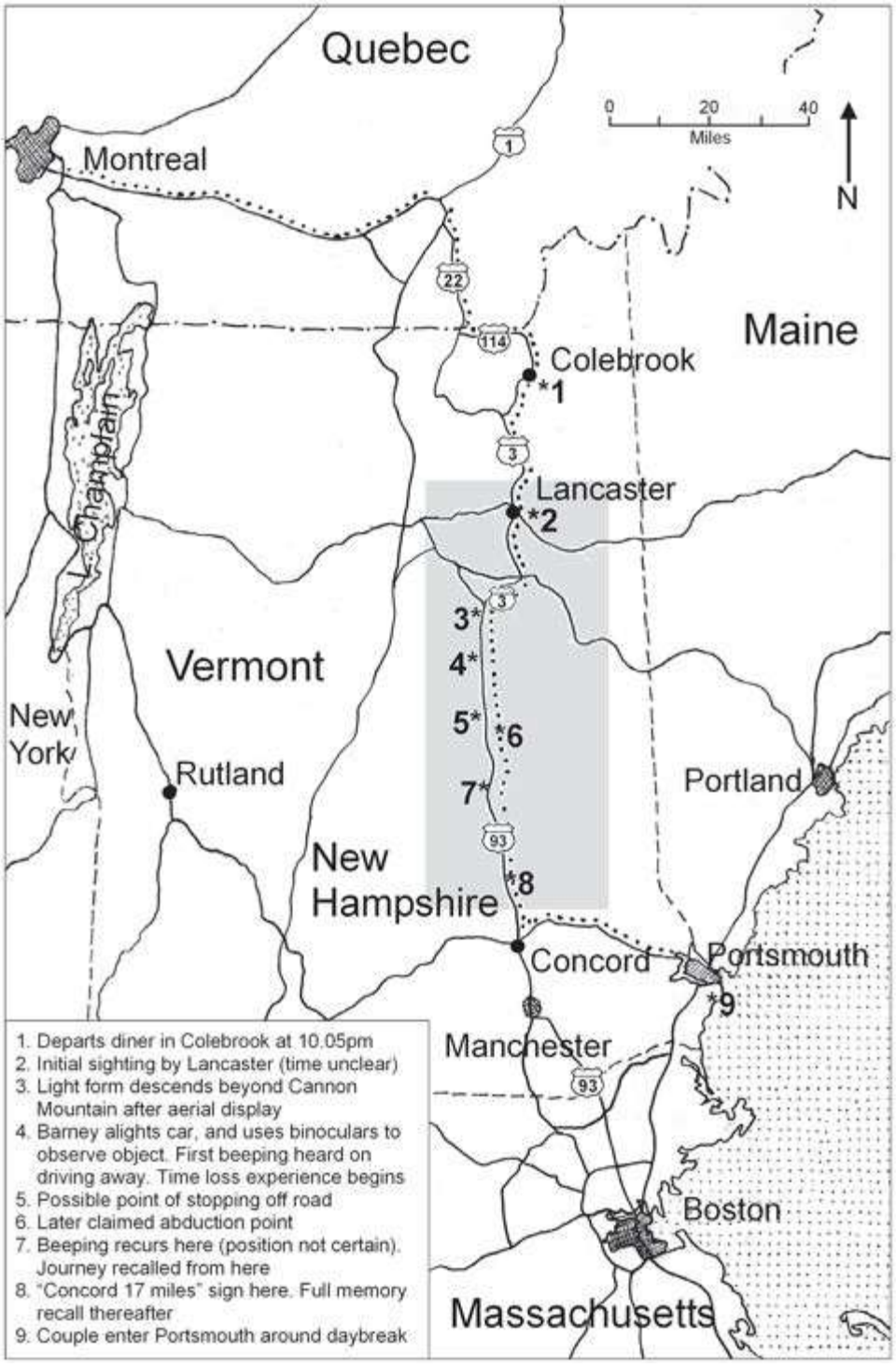
Whilst under hypnosis Betty Hill recalled being shown a star map, which she was afterwards able to draw. UFO researcher Marjorie Fish compared the position of stars shown on the "map" against known star clusters, concluding that the star the aliens pointed out as their own was Zeta Reticuli (an argument that has some serious flaws, as well as better candidates[6]). Because some believers see the alien race behind Betty and Barney Hill's abduction as the Greys, Marjorie Fish's ideas regarding the star map have been used to show that Zeta Reticuli is the home of the Greys, who by default have become Zeti Reticulans. Indeed, some ufologists have renamed Betty and Barney Hill's pivotal abduction case the "Zeta Reticuli incident."[7]

Clearly, the modern conception of an alien Grey bears only a passing resemblance to the somewhat confused and contradictory descriptions of the abductors encountered by the Hills. Betty saw them with a full head of hair, Jimmy Durante noses, and notable lips. Barney saw no hair, no noses, or noticeable lips. In addition to this, Betty said that the entities were of normal height, while the Greys are usually conceived of being around four feet (0.9-1.2 m) tall.

Beyond even these irregularities, Betty would go on to claim that the object seen out on US Route 3 had windows, through which she and Barney first saw the alien beings, including one whom she identified as "the leader." However, this significant fact is omitted from the original report (filed by Pease AFB) which simply describes what the couple saw as a "brightly lighted object" (in fairness, Betty later claimed that none of this was mentioned to the air force official since it was too ludicrous to put on record and would not have been believed anyway[8]).

Despite these trifling worries, the Hills' remarkable account of their UFO encounter out at Indian Head Rock, New Hampshire, single-handedly kick-started the world of the car-stop/missing-time/abduction scenario after it became the subject of a bestselling book by writer John G. Fuller entitled *The Interrupted Journey: Two Lost Hours Aboard a Flying Saucer* (1966). Everyone involved in the case, including the Hills themselves, totally believed they had been kidnapped by aliens that had emerged from a landed

UFO. There was no alternative answer in those days other than to assume that the couple had misidentified some mundane sight, perhaps distant lights on a mountain peak (which has been proposed), and then hallucinated the rest of the encounter—their imaginations taking over to fill in the missing gaps. Only now can we start to look at other possible solutions to this highly significant case, which, it is important to remember, became a role model for the interpretation of missing-time episodes reported in connection with UFO close encounters.



ii. Map (page 309) of the route taken by Betty and Barney Hill on their fateful car journey through New Hampshire on September 19, 1961, showing the positions of key incidents that night (after John G. Fuller).

Suitable Geology

For instance, a quick look at the local geology around Indian Head Rock shows its incredible potential for the production of mysterious lights. Situated at the southern end of the Franconia Notch State Park, Mount Pemigewasset forms part of the White Mountains range, created by some heavy duty plate collisions around 360 million years ago. Much later, around 220-200 million years ago, extrusions of volcanic magma pushed up through this active plate zone solidified to form what are known as "Mesozoic plutons" of igneous rock, including granite and diorite. These plutons are thought to have been "extruded" along an active zone of "wrench faulting," which dominates the White Mountains range.[9]

Both Indian Head Rock and the Old Man on the Mountain, another noted local rock formation, were carved from plutonic granite (although the Old Man, New Hampshire's adopted state emblem, collapsed in 2003 following a bout of heavy rainstorms). Granite and diorite dominate the local geology, and both contain large quantities of quartz, which some scientists believe might have a bearing on the production of mysterious light phenomena.

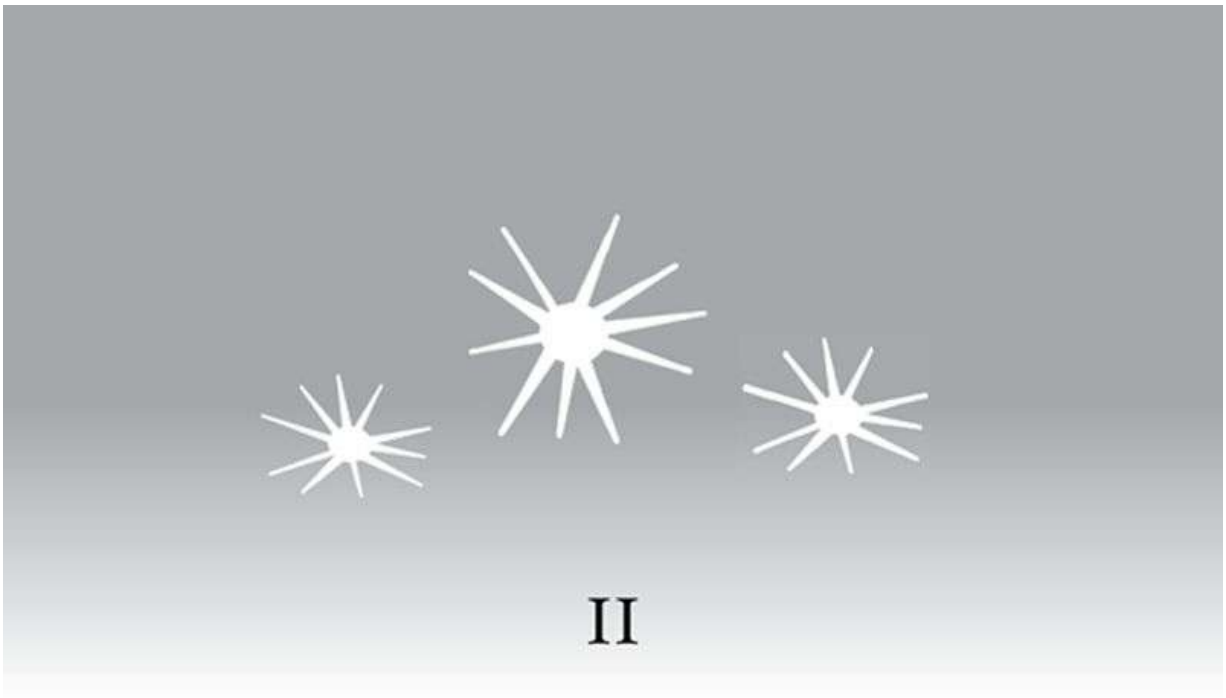
Brown Mountain Lights

For instance, quartz-bearing granite, local faulting, and highly magnetic magnetite found in the vicinity of Brown Mountain, located in the foothills of the Appalachian Mountains of North Carolina, have been cited as possible contributory factors in the appearance thereabouts of mysterious lights over a prolonged period.[10] They have been reported locally for at least two hundred years and were known to the Cherokee. They saw them as the lanterns of women searching in vain for the bodies of their loved ones, who had died in a great battle. Similar to the strange light phenomena reported in association with Yakima and Mount Adams in Washington State, the Brown Mountain lights are seen either as a flickering or dancing glow at ground level, or as free-moving balls of light that rise into the air or follow local contours.

It thus becomes possible that the light form encountered by Betty and Barney Hill at the southern end of New Hampshire's White Mountains chain was in fact connected in some manner with the local geology, which has all the right ingredients (active plate zone, wrench faulting, quartz-bearing igneous rock) for the potential manifestation of strange light phenomena.

This said, the reported scuff marks noticed on the heels of Barney Hill's shoes in the wake of the couple's missing-time episode—as if he'd been dragged backwards along the ground—leaves open the option that something more physical took place that night in September 1961. Even so, I do sense that we are missing a vital piece of the jigsaw here, and that what happened to them out at Indian Head might not have been physically real in the traditional sense.

Yet if so-called missing-time/abduction experiences are not simply the result of confrontations with flesh and blood aliens, what really *is* going on? How do such episodes fit into what we know about the physics of the universe? Unless this topic is addressed suitably, then such ideas are simply that—ideas that are completely unsubstantiated and thus meaningless to science. To take the subject on to a new level of understanding, we need to plunge ourselves into the strange world of quantum theory and holographic universes in order to gain a better grasp of multi-dimensional realities and bubble universes.



II

Creating a Bubble Universe

Attempting to understand the meaning, the purpose of the so-called flying saucers, as many people are doing today, is just as futile as was the pursuit of the fairies, if one makes the mistake of confusing appearance and reality.

Jacques Vallee, *Passport to Magonia*.[1]

FROM THE EVIDENCE presented in this book, it would appear that UFO-related missing time episodes are real. If correct, then they lead us to the conclusion that coming into contact with a manifesting light form of probable plasma manufacture can lead very quickly to the witnesses entering a distorted version of normal space-time. Within this environment all of the strange effects identified by Jenny Randles in terms of the Oz factor are thought to take place, since such shifted realities probably involve higher dimensional activity that can play havoc with the real world and allow strange and seemingly physical manifestations to occur, e.g., the appearance of strange entities or the identification of the light form as a structured spacecraft.

Even closer to the object, the percipients are removed completely from normal space-time as they enter a projected, multi-dimensional medium that expands outwards from a point source to create an interpenetrating bubble universe. Inside it everything that happens will seem physically real, and yet because it exists outside of the physical world, this strange environment has no place in objective reality, existing afterwards only as a recalled personal experience.

The construction of such multi-dimensional environments is probably determined by three primary sources of information. One is the mind of the percipient and what he or she might expect to enter under such extreme circumstances. The second is the underlying pre-conceptions of what Jung described as the collective unconscious being imposed on what is taking place, again probably via the mind of the percipient, and lastly, the intelligence inhabiting the manifesting light form provides an additional layer with its own interpretation of our individual ideas and those of the collective unconscious, which of course is the realm of archetypes and stereotypes.

Thought Constructs

These diverse elements combine to create a very strange place indeed —one that might be described as a thought construct made real. Most obviously this multi-dimensional environment, manufactured through the processes of quantum entanglement (i.e., the instantaneous non-local transfer of information), will take the form of an alien spacecraft manned by otherworldly entities of some description, whether they be tall albinos, bug-eyed creatures, or something else altogether.

In each generation the thought construct is updated in accordance with our own advances in science and technology, in the same manner that it does in science-fiction. For example, just look at the way the space technology in “Star Trek” evolved from the original series in the 1960s to that of “Deep Space Nine” and even “Enterprise” towards the end of the franchise.

In a similar manner, the interior of spacecraft created during onboard experiences have updated considerably from the rather crude mechanistic nuts and bolts space vehicles of the 1950s complete with gears and levers, to the super sleek, ergonomically-styled, touch-screen vessels of more recent years. We cannot be sure what the aliens of tomorrow will be flying around in, although as far as onboard experiences are concerned, it will always be one step ahead of the most futuristic space technology we can imagine. Yet, as with Star Trek or indeed any other sci-fi or fantasy creation, in twenty years time many aspects of what people see now onboard alien spacecraft will be obsolete. The reason for this is that in both instances, science-fiction and onboard experiences, it is the human mind that creates the details of these thought constructs.

Sideways Through Time

Yet how are these unbelievable multi-dimensional, bubble universes manufactured simply through the presence of manifesting light forms? One possible solution in keeping with modern ideas in quantum theory is that the information extracted from our minds is taken into a pre-supposed higher dimensional reality where non-local communication can take place between entangled particles. With the aid of the light intelligence, information is then passed back and forth, which begins the gradual construction process, be it the interior of a spaceship or, indeed, a place of gay merriment in Fairyland.

For us this building process, which affects creation in a higher dimensional reality, would be seen to occur immediately, which is exactly what quantum physics believes happens in the supposedly instantaneous transfer of information between entangled particles. Yet this might not be so, for in actuality this criss-crossing of information *en masse* between sub-atomic particles *is* occurring in time, although just not in linear time. To us it might be better understood if we saw this process occurring across time or sideways though time, within a deeper medium of existence, one that David Bohm saw as a quantum potential behind space-time—one able to unfurl in

order to provide direct connections between the various quantum systems. Bohm's colleague Jean-Paul Vigier, working alongside other physicists at the Institut Henri Poincaré in France, interpreted this quantum potential more in terms of fluctuations in an underlying ether behind energy and matter.[2] It was through this that clusters of data would pass back and forth, initiating a building program on a quantum level.

As unusual as sideways time might appear, it probably enables not just the continued transfer of information within the quantum potential (i.e., Vigier's theorised fluctuations within an underlying ether) but also a sustained communication between entangled particles, which can then do whatever is necessary to create temporary matter either as part of a shifted reality within normal space-time or inside a fully expanded multi-dimensional bubble. Without such a time-related cross-communication between quantum particles this constructional process could not take place in a manner that to us appears instantaneous.

Experiments conducted at a quantum (sub-atomic) level have adequately shown that the observation of particles involved in the process of entanglement affects the outcome of the experiment.[3] This means that the non-local communication of data through "systems" of entangled particles is integrally bound up with the process of consciousness. It is then only one step further to consider the possibility that the non-local transfer of data within a higher dimensional environment in order to effect building construction beyond the normal boundaries of space-time could be reliant upon the presence of consciousness—both that of the percipients involved and the light intelligences themselves.

The outcome of this quantum manipulation, if authentic, means that literally anything can be built inside a bubble universe—be it a spaceship, a city, a whole world even, all in what to us would be an instant of time. It is unlikely that the human mind alone could achieve construction on this level, although with the aid of the plasma intelligences—which as we have seen, appear to have the ability to easily manipulate both normal space-time and the human mind—this idea becomes a tantalising possibility.

Again, if this is correct, then the light intelligences may very well use this same higher dimensional process to rapidly evolve or re-construct the contents of the bubble universe, quite literally as our back is turned. What this means is that the room on the spaceship that you are just about to enter is being created as you set foot in it, e.g., the whole construction from start to finish is mutable—it exists in a flux of constant change, held together by the mind of the intelligence like some holographic world of our dual making. This process would be very much in keeping with the manner in which the contents of our dreams are constantly being updated by our own minds, something we occasionally become aware of just at the point of waking up.

A Consciousness Created Universe

Such thoughts strangely resonate with what Fazio Cardano (1444-1524), an Italian juror, mathematician, hermeticist, and friend of Leonardo di Vinci, was apparently told by two otherworldly entities, elemental sylphs of the air, "of extraordinary glory and beauty," who appeared to him with five aides on August 13, 1491. According to an account of the meeting preserved by his son, Gerolamo Cardano, and cited by the Abbé N. de Montfaucon de Villars in his *The Comte De Gabalis* (1670): "The tallest of them denied that God had made the world from eternity. On the contrary, the other added that God created it from moment to moment, so that should He desist for an instant the world would perish."[4] This is a revealing statement indeed, for if God is not always the divine creator, then perhaps other forms of intelligence are able to create and sustain matter from "moment to moment."

The much-debated notion that the physical universe is held together by consciousness—both in some kind of universal form (the view expressed to Fazio Cardano by the otherworldly entities in 1491) and in more localised pockets by the thought processes of individual life forms—might well have some value to this debate. Arguably, under certain circumstances, the quantum sub-structure, or quantum potential as David Bohm put it, can be

affected when individualised sources of consciousness lose their control of localised environments causing it to bend, warp, or collapse altogether (a kind of mind over matter in reverse, if you like).

What this implies is that when individualised human consciousness is suppressed, weakened, or switched off, its brings about the partial collapse not only of its own structure, i.e., the human body and all its usual functions, but also very possibly the mind's control of its immediate environment. Such a collapse of the mind might easily be caused by exposure to strong electromagnetic fields, like those reported in connection with plasma constructs, or UFOs. When this happens the now weakened physical sub-structure can more easily be interpenetrated by stronger sources of consciousness, such as the intelligences attached to the manifesting light forms.

Such intrusive influences which, as we have seen, can be extremely manipulative, might then be able to take advantage of this situation by re-arranging or re-organising a person's own physicality as well as the environment around them. This would be in order to induce them to enter one of our proposed bubble universes, where interaction on multiple levels can take place. Clearly, the withdrawal of these very powerful external influences allows our own consciousness to regain control of its personal sub-structure, both internally and externally, returning everything back to normal.

Holographic World

These quantum visions of the UFO abduction sit well with the so-called holographic universe principle. This predicts that our three-dimensional (3D) universe is in fact made up of a two-dimensional informational structure projected from a light-like boundary, a gravitational horizon existing all around the edges of the universe. It was a theory developed in the 1990s by theoretical physicists Gerard 't Hooft of Utrecht University and Leonard Susskind of Stanford University, who is one of the founders of the so-called string theory behind the make-up of the universe.

However, similar ideas had earlier featured as part of David Bohm's theory of the implicate order behind consciousness and reality.

The significance here of the holographic world principle is that proposed bubble universes can be seen as miniature versions of the all-encompassing holographic universe. Yet because bubble universes are by nature multi-dimensional, they come into being by expanding outwards from a single point and interpenetrating 3D space as they do so. If correct, then it becomes possible that the quantum information available to construct a bubble universe might be contained within a similar horizon or boundary created within plasma, and intelligently designed by the consciousness of the entity that manifests to occupy this environment.

This then is a possible solution as to how temporary, multi-dimensional realms are constructed seemingly instantaneously by the light intelligences through the utilisation of our mental pre-conceptions and creative thoughts. But remember all this exists only in a higher dimensional state and so, like a construction made of Lego, it is easily returned to its original building blocks at the end of its useful life. No trace of its presence would remain, just the personal testimony of those who experienced it, along with the possibility of independent witnesses seeing perhaps a mysterious light or some other similar such anomalous event around the same time.

Defying Relativity

That plasma light abductions occur out of time, or more particularly in a quickened time, might also be a clue as to the reality of a proposed bubble universe. Einstein's special theory of relativity states that nothing can go faster than the speed of light and that the nearer you get towards that limit, the faster time runs in the outside world, whereas for whatever it is that's travelling at this high speed, time still passes normally. With this in mind, the fact that the non-local transfer of information between particles is instantaneous means that the creation of the bubble universe violates relativity, in that parts of it at least would be created faster than the speed of

light. Although the physics of such a scenario would be at best only theoretical, we can speculate on what impact this would have on anyone entering such a multi-dimensional environment. The chances are, however, that since it does defy the special theory of relativity, then this would have a profound effect on the passage of time, accounting for the very real time distortions experienced by percipients in light abductions. It might even help explain the perceived standstill of time reported so often by UFO close-encounter witnesses (the so-called Oz factor).

A Reality of Our Own

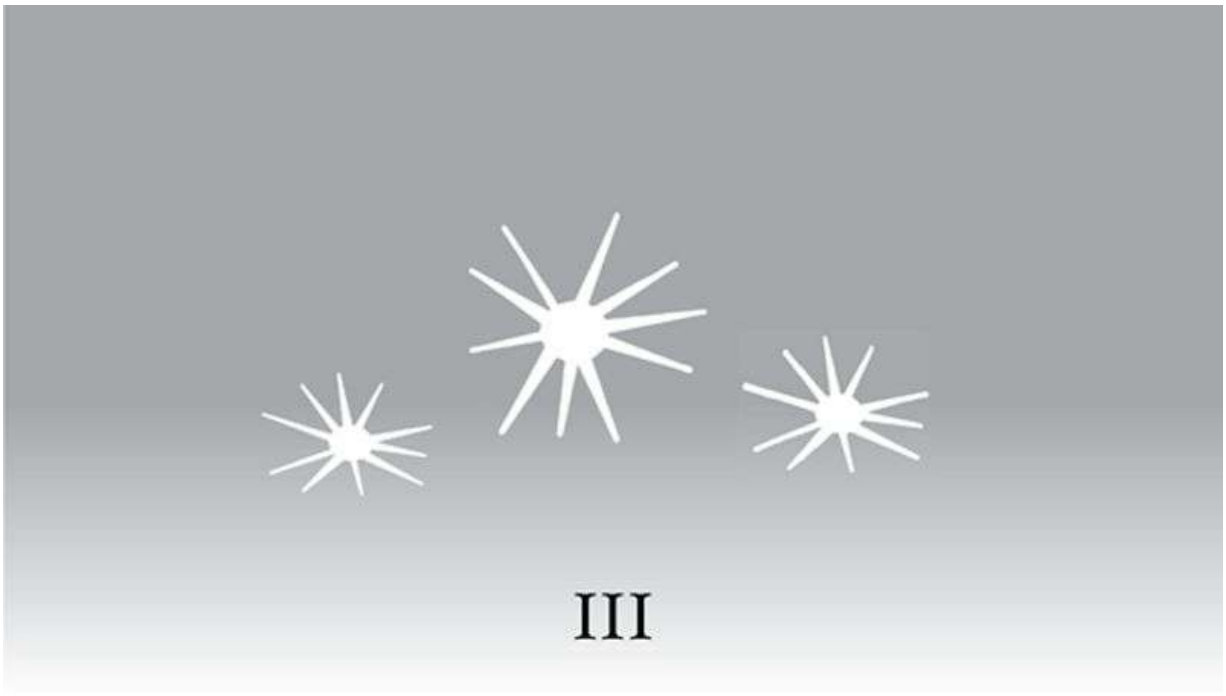
We experience what we do inside these higher-dimensional bubbles because the Western World has a strong collective belief that mysterious light phenomena are examples of extra-terrestrial hardware visiting Earth. There is every indication that the intelligences behind plasma light abductions play up to this surmise. They seem to actually encourage the view that they are extraterrestrial visitors here in some way for our benefit. In the past a similar experience might have resulted in us entering some version of Fairyland or even Heaven itself, but today there is no easy way to get away from the standard alien abduction scenario. People abducted now will almost certainly find themselves onboard an alien vessel undergoing traumatic medical examinations. There might even be some kind of collective residue present in these experiences that derives from pre-conceptions of otherworldly encounters going back beyond even the fairy kidnappings of yesteryear to the medieval abductions of humans by demons, who would whisk off unsuspecting victims to hell. Here they would be subjected to all kinds of physical and mental torments, some of which bear similarities to the deeply intrusive medical procedures carried out during modern-day alien abductions.

Such experiences also bear remarkable similarities to the manner in which the shaman (in an induced altered state of consciousness) often reports being dissected, tortured, pricked, or stabbed by otherworldly entities, many of whom bear striking similarities to alien Greys, hellish

demons, and denizens of the fairy realm. Such experiences have been recorded by anthropologists all across the world, and are even today being experienced by subjects consuming psychotropic substances under controlled conditions. It is a matter discussed in Graham Hancock's ground-breaking book *The Supernatural* (2005), in which he proposes that the modern alien abduction process is merely the latest guise of a deep-rooted, and very real, means of interfacing and interacting with a spirit realm accessed by shamans since the Palaeolithic age.

All this is disturbing to say the least and seems like the stuff of a horror movie. Yet there is light at the end of this very dark tunnel, for knowing full well that we help create the bubble universes we enter when interacting with manifesting light forms can change what actually takes place. Do you want to be subjected to an intrusive medical examination that often becomes nothing less than a torturous live autopsy by demonic-looking creatures, or would you prefer to enter Fairyland or indeed a more pleasant environment of your own making, where some kind of one-to-one communion can take place between you and the light intelligence behind the encounter? Ultimately it *is* down to us, what we think both individually and, more importantly, collectively about the nature of the UFO, and remember, *our will defines the future*. In other words, whatever we think, whatever we believe, is powerful enough to quite literally change the future both for ourselves and the world as a whole.

If we want lizard-headed aliens to enslave humanity, then this is what will happen. If we want the world ruled by alien hybrids, then this is our future. Yet if we change now our perception of UFOs and the intelligences behind them, then they can become our teachers for the next age of evolution. Remember, quantum entanglement works across both space and time, and so the future influences the past, the past influences the future, and we can influence both the past and the future. Collectively, our minds are very powerful tools indeed, so we must be careful what we think, as reality is only what we believe is inevitable, and that really is down to us, completely.



III

... And They Are Us

> *... knowledge of the structure of time [by the UFOs] would imply superior knowledge of destiny (I am using the word "destiny" to designate not the fate of individuals but the mechanism through which physical events unfold and the canvas upon which they are implemented).*[4]
>
> Jacques Vallee, *Passport to Magonia*.[1]

IF WE CHOOSE to accept as real Mike Booth's disturbing encounter with the three objects at Boreham Down in 2005, then there seems little question that the light intelligences can very easily manipulate the human mind. In his case this was necessary to make him desist from getting any closer while at the same time persuading him to leave the area, arguably for his own safety.

From this it would seem that, like the fairies and elves of old, the light intelligences can quite literally put us under a spell—they can enchant us into a kind of thought illusion that can then be used to manipulate the real world around us. What is more, it was not only supernatural denizens who

were able to induce a sense of otherworldly realms in percipients, but also those who came into contact with these intelligences. In the Isle of Man, for instance, there existed storytellers who retained an "inherited knowledge" of the Realm of Faerie, which they "may never tell to anyone."[2] Yet, as Manx folklore writer Margaret Killip wrote in 1975, "if inadvertently they let slip a hint of familiarity with a supernatural dimension, the person listening experiences a strange sensation, as if a glimpse had been given of a country heard of but hitherto unrealised, or even seriously conceived of. It's one thing to read about fairyland, it's quite another to be shown into it."[3] In other words, it was once believed that simply conjuring a vision of this enchanted realm was enough to send people there by drawing them into some sort of all-encompassing daydream, like the suspected thought projections induced by the light intelligences.

Are these thought constructs manifested in the same way that a good artist with a vivid imagination is able to draw the beholder into a beautiful painting, like Michelangelo's fabulous ceiling in the Sistine Chapel, or Leonardo da Vinci's rendition of the Last Supper, or, indeed, the exquisite Ice Age cave art of Lascaux and Chauvet in southern France?

In the case of a painting it can be experienced only in two dimensions, or three if it is a relief or piece of sculpture. However, mind constructs of the sort conjured by the intelligences behind manifesting light forms would be multi-dimensional and interactive for those who enter them, just like the holodecks featured in sci-fi programmes such as Star Trek. It might even be possible that creative individuals, such as artists, sculptors, writers, poets, etc., are more easily able to paint or sculpt higher dimensional reality because of their creative imaginations.

Just maybe this helps explain why abductees are often artistically-minded people. Mike Booth is an accomplished artist and musician, as are Paul and Sonya, two of the witnesses from the Silbury Hill episode in 1994. John Day is an accomplished artist and sculptor, and Jack and Jim Weiner are also great artists, who were able to graphically bring to life scenes from their abduction experience. It is even remotely possible that such people are singled out for close-encounter and abduction experiences because of their

natural ability to conjure otherworldly environments into existence using their minds alone. Certainly, this would seem to have been the case with the Manx storytellers who had personal knowledge of the "supernatural dimension," and were able to invoke this same sensation in those who listened to their enchanting tales.

Human consciousness seems inseparable from the existence of higher dimensional realities, and only by understanding the two together can we hope to understand the nature of these dreamlike realms that interpenetrate space-time and provide a means of contact with the plasma-based intelligences behind the UFO phenomenon.

Suspended in Zero Time

Having created a multi-dimensional bubble, whether it be the interior of a spaceship, the Realm of Faerie, or something else altogether, stepping inside it probably becomes easy. Such realms might seem physically real, but attempt to bring something back, and it will be like trying to remove an object from your dreams—simply impossible. Various folk stories talk about people entering Fairyland only to find that on their return, prized objects they have stolen either disappear or turn into something materialistically mundane like a handful of dust or a lump of coal.

Betty Hill was given a book that she was told she could keep, but by the time she came to leave the spaceship, her abductors went back on their word and took it away from her. Folk tales in which objects are said to have been removed from Fairyland or some otherworldly environment do exist, although these stories were perhaps created to validate the supernatural origin of a treasure or experience.

Then there are the old tales about not eating or drinking anything whilst in Fairyland, unless you want to stay there indefinitely. Why should this be so? Why should simply consuming food or drink prevent your return? The easiest answer is that it symbolises becoming physically attached to this alternate reality—eating or drinking something will only hold you in this state forever. It might even be possible that some people

enter a multi-dimensional state and are never seen again. And even if you *are* released from a bubble universe, defying relativity in this way seems to induce noticeable distortions in time, only really perceived upon returning to the mundane world.

Yet luckily those who do return, do so most often unharmed (with any physical changes in the witnesses possibly being psychosomatic effects induced by the total experience, akin perhaps to the manner in which stigmata is reported among devout Christians communities). How people are able to leave a bubble universe is unclear, although possibly this happens when the light form at the centre of the experience can no longer sustain its manifestation, forcing the percipient to be released from the created thought construct. It is also possible that there might be time constraints on how long someone can be held in such a state before they simply have to be released back into this world. As we have seen, in real time this might correspond to a few hours, a few days, or arguably even longer in some instances.

In many UFO abduction scenarios, the point of return usually corresponds to the place where the percipient or percipients were taken in the first place, even though the location might have been searched in the intervening time. On other occasions victims of abductions find themselves elsewhere. Sometimes they regain consciousness still in their vehicles, driving along as if nothing out of place has happened, as was the case with both Betty and Barney Hill and the Day family from Aveley.

Suppressed Memories

Afterwards, all details of what happens during a missing-time episode are usually wiped from a person's conscious mind, very much like how the memory of a dream is lost after waking up. This is due perhaps to some manipulation of the mind by the light intelligence, which wishes us perhaps to forget what has happened, or it stems from the human mind's necessity to block out traumatic memories that might easily cause adverse psychological reactions in the days, weeks, months, or even years after the initial incident.

Remember what John Aubrey said in connection with the shepherd from Winterbourne Bassett in Wiltshire who came upon an opening into a "fairy hill" and "was brought into strange places underground," where he encountered fairies "that used musical instruments, viz. viols and lutes (such as were then played on)." Aubrey said that no good ever came of such visits to the Realm of Faerie, for "never any afterwards enjoy themselves."[4] To some degree this is also most likely true for those involved in modern-day missing-time episodes. The trauma of the experience can almost certainly cause them to experience anxiety and melancholy for some considerable time after the event.

Hypnotic regression is often used to regain lost memories associated with alleged alien abduction experiences. This has been severely criticised over the years, for the simple reason that the mind can create whatever it likes under such circumstances, either filling in the missing gaps or making the experience into something acceptable to all involved—the subject, the hypnotist, and the UFO researcher who called in the hypnotist in the first place. This false memory syndrome, as it is known, can obviously change the entire nature of what might be thought to have occurred during the missing-time episode. So instead of a proper recall of the multi-dimensional experience emerging, a confused if not fake recall results, which very often conforms to pre-existing conceptions of alien abductions and any assumed agendas relating to their significance. In such an event, the true memories of what really did happen are overwritten forever.

An examination of the dreams and flashbacks of abductees prior to any hypnosis sessions is most likely more valuable than any recalls produced by subjects under hypnosis. As already stated, after the Day family's missing-time episode in 1974, John recalled a dream in which he was "being operated on" by "gnomes" or "small ugly looking things," while Sue dreamt she was "lying on a flat wide table like that in a hospital operating theatre. She felt as if she could not move or speak. Standing next to her was a person of small stature in a white coat."[5]

Jim Weiner, following his UFO experience within the Allagash Wilderness Waterway in 1976, would wake up in bed paralysed with the

impression that strange creatures were operating on him, while Betty and Barney Hill, after their encounter near Indian Head Rock in 1961, dreamt of being forcibly taken aboard a spacecraft and subjected to a medical examination. Whatever these mental flashbacks represent, they probably preserve something far more primal than anything produced during subsequent hypnosis sessions.

It is to Paul and Sonya's credit that they have always refused to be hypnotically regressed back to their dramatic missing-time episode on Silbury Hill in 1994. They are happy to remember the event as it sits now in their memories. This alone has been enough to change their lives inextricably, while at the same time accelerating their creativity to levels they could not possibly have imagined beforehand. The couple have no intention of potentially spoiling this situation with what they accept could be false or unwelcome flashbacks perhaps influenced by false memory syndrome.

Bodies or Vehicles of Light

This then is a new vision of the UFO contactee and the strange worlds they enter upon making contact with what appear to be plasma-based intelligences that probably co-exist with us, but at the same time live invisibly outside the constraints of normal space-time. They can be aliens, elves, fairies, devils, demons, or hobgoblins, but equally they can be whatever we need them to be—whatever it takes them to engage us in communion.

Giving the intelligences names is, in the main, futile. Whether we call them Greys, Watchers, Draconians, Zeta Reticulans, or even Mr. Onions—it has no real bearing on their true identities. They are non-corporeal beings that have no material existence in our world.

It is likely that the light intelligences find manifestation and access to our material world through hidden crystal matrices existing in plasma environments. When plasmoids manifest, they perhaps become the abode of a sole life form, which can, if necessary, split into multiple forms, such as

further light sources and even light beings (like those witnessed by Paul, Sonya, and Rob in 1994). Yet in reality, or our reality at least, they are probably just individualised aspects of a greater whole.

Perhaps the light forms should be seen as the temporary bodies or vehicles of the light intelligences, and once the plasmoid that holds them together begins to break down, they withdraw back into the higher dimensional sub-frame existing beyond physical matter. This would be the ether of the nineteenth century scientists, which was almost certainly the plenum of the ancient Greeks, as well as David Bohm's quantum potential or implicate order. Here, in this non-physical environment, the light intelligences remain until another opportunity presents itself to once again manifest in our world.

If these plasma intelligences are able to utilise the process of entanglement, or non-local communication, then we must assume they can transfer their consciousness from one plasma source to another when their existing shell or vessel starts to break down. This new habitat might be either local to the previous plasma environment or somewhere else altogether, arguably even in the Earth's ionosphere or indeed anywhere in the universe, which as we have seen is literally alive with plasma in one form or another. In other words, plasma intelligences can be truly alien, originating from anywhere in the physical universe, perhaps bringing with them a deep knowledge of other worlds and any life that might exist upon them.

If we are looking for intelligent life out in the universe, then perhaps Professor Vadim N. Tsytovich of the General Physics Institute at the Russian Academy of Science in Moscow is right—we should be creating a SETI-style initiative in order to search for evidence of plasma life in deep space. Surely this makes better sense than our current mechanistic vision of using radio telescopes to eavesdrop on ETs in the vague hope that their assumed civilization uses radio broadcasts or at least did so sometime in the past. There are so many other different mediums through which communication with pre-supposed extraterrestrial intelligences might be achieved, one being the close monitoring of electromagnetic signals and

light pulses from plasma-based bodies, like neutron stars, quasars, and pulsars, which could easily turn out to be the primary sources of the sentient light forms so familiar to us here on Earth.

Strange Creatures from Time and Space

None of this is to say that plasma intelligences cannot transform themselves into physical entities. There is enough evidence of strange creatures from time and space (as the late great John Keel, author of *The Mothman Prophecies*,[6] envisaged them) appearing in this world to demonstrate that very occasionally, higher dimensional realms do not just interpenetrate our world but leak into it as well. What exactly these entities actually are will remain a matter of debate, especially when we think of everything from Mothman to Bigfoot and the Loch Ness Monster, or indeed any number of other strange creatures that have been bugging humanity for a very long time indeed.

Some people might see such strange creatures—call them humanoids, occupants, or entities—as completely separate to the manifestation of plasma-based light forms. However, it can be shown that their interaction with the physical world is very often accompanied by mysterious light phenomena. For instance, the glowing, goblin-like creatures that harassed a petrified family living in a remote farmhouse near Hopkinsville in Christian County, Kentucky, in the fall of 1955 only appeared after the sighting of multi-coloured lights in the sky, which were interpreted as an inbound flying saucer.

Then in the summer of 1981, another family living in a remote farmhouse, this time in a densely forested area of Rome, Ohio, was plagued at night by giant Bigfoot-like creatures with red glowing eyes. They appeared on the edge of the woodland beyond the boundaries of the property, leaving deep imprints, which seemed to start suddenly as if coming out of nowhere and then end abruptly as if the creatures were manifesting in and out of reality. Various members of the family would shoot at the “critters” with high-powered rifles, but never to any effect (on

being hit they would simply give out a scream, fall down, and then get up and run off, with no blood ever being found). More mysterious is the fact that when the creatures did appear, manifesting balls of lights as well as more structured aeroforms and strange blue pulses would occasionally be seen in the same vicinity.

One night as the family was waiting on a barn roof for the creatures to appear, one man was hit in the head by a "ray of light" that came from a fiery ball that hung over an adjacent corn field. So powerful was this beam that it caused him to partially lose consciousness and nearly fall off the roof. According to Dennis Pilichis, the veteran UFO researcher who covered the case and witnessed the creatures for himself, that same night the family saw four lights "spaced along the entire woodline, and ... changing color. They were red one minute, blue the next, yellow the next, and then something that looked like black .... They looked like huge oil tanks, somewhat square and box-like."[7]

Interpenetrating Matter

In the Hopkinsville case from 1955, the family in question, named Sutton, fought an all-night battle with the small, goblin-like entities using shotguns and plenty of ammunition. Time and time again they would knock the hideous creatures off the gutters and corners of the roof, sometimes at point blank range, but never to any avail. Indeed, it would seem that the creatures were instantly re-vitalised after taking a hit, for afterwards they were seen to glow anew.[8] It was a paradox that led Trevor James Constable, writing as Trevor James in his 1958 book *They Live in the Sky,* to comment: "Does this behaviour not suggest interpenetrating matter?,"[9] i.e., these manifestations were the result of some kind of animating substance able to interpenetrate matter, like a human hand entering inside a leather glove and bringing it to life.

Plasma light forms seem to enable the materialisation of strange creatures of time and space and even structured "craft," and they will be physically real when in this physical realm. Yet once the multi-dimensional

curtain that enables their existence to finally close, everything disappears. It is as if they were never there in the first place.

Warping Reality

Whether any of these trans-dimensional forms has an independent existence in some other dimensional reality still remains to be seen. All we need to know is that on certain rare occasions there can be structure, form, and matter to that which interpenetrates our world, but even this is, in the main, only made possible by the presence of manifesting light forms. Moreover, it is important never to lose sight of the fact that the closer you get to one of these objects, the more reality will seem to warp. This causes mental and physical distortions that simply add to the confusion, making witnesses "recall" things that stem either from their own imaginations or from the intelligences behind the manifestations, which might be able to manipulate the situation to enable them to remember the incident in a certain way. This would include the seeing of windows in the object (Betty and Barney Hill, and Mr. E. Venables in the 1956 Aveley case), the creation of a clearly structured form (Mike Booth; and Paul, Sonya, and Rob's episode on Silbury Hill in 1994), and perhaps even the appearance of occupants in and around the "craft" (again Paul, Sonya, and Rob's Silbury Hill episode from 1994, and Mr. Venables' case from 1956).

Such features might seem real and are in fact real to the witnesses, but their value in normal reality is negligible—the windows aren't really windows, the polished metallic surfaces aren't really metal, and the occupants of such objects are not flesh and blood visitors from another planet. They are tangible projections, individualised aspects, of a primary energy source, most likely plasma in nature.

The "Just Right" Factor

Clearly, plasma is never going to explain all reported UFO sightings, entity encounters, or abduction experiences, but there seems every sense

that for the first time a truly realistic solution is emerging to explain all the more bizarre aspects of the UFO phenomenon.

Manifesting light forms and everything that comes with them, occur only under certain, very specific conditions, when everything is just right. These are determined by a number of factors including stresses and strains in the local geology, environmental, meteorological, and possibly even atmospheric conditions, as well as a whole range of human factors, some physical and others psychological, or even psychic, in nature. When all these disparate elements come together in a certain unique manner, strange lights and other more troubling anomalies of space and time are seen, a process that probably occurs most often in waves of activity across hundreds if not thousands of years. This marks out such locations as UFO hotspots, which become noted not only for their strange phenomena, but also for their association in local folklore with supernatural denizens, confirming their notoriety as places of high strangeness across countless generations. Scratta Wood, near Shireoaks in Nottinghamshire, where strange blue lights and balls of fire have reportedly been seen at night, is a near perfect example of this association. What's more, this eerie woodland is located right in the heart of a massive coalfield, its bedrock riddled with faulting.[10]

As we have seen in this book, it would be such locations — Marfa in Texas; Allagash in Maine; the White Mountains of New Hampshire; the Yakima reservation in Washington State; Brown Mountain in North Carolina; Piedmont in Missouri; Avebury, Alton Barnes, and Warminster in Wiltshire; Aveley in Essex; the Peak District in northern England; or indeed any UFO hotspot still active today—where you would have the best chance to both witness a mysterious light form and come into contact with one at close quarters.

All these places seem to have the necessary ingredients, the "just right" factor, to make this happen again and again. If in doubt, simply ask Paul, Sonya, and Rob, who came to Wiltshire in July 1994 to spend a quiet night on Silbury Hill and ended up encountering huge balls of fire, witnessing strange tetrahedrons and light beings, and suffering a two-hour

time distortion that changed their lives forever. It can happen, not to everyone, but certainly to some fortunate individuals.

Active pursuit of contact with the intelligences behind the light forms is something that most visitors to UFO hotspots do attempt to achieve. Whether this be through simple wishful thinking when sky-watching or some other more concerted form of mental communication, it is conceivable that, through the processes of quantum entanglement, a sympathetic link *can* be made with the intelligences behind such objects, enough perhaps to encourage their manifestation in a localised environment. It is even possible that connecting with the phenomenon on a psychic level might well lead to new insights into the nature and behaviour of such intelligences. Such an approach should be encouraged, not derided, for there is every chance that contact in this manner is fundamental to all intelligent life forms everywhere in the universe.

The most obvious way of attempting such communion would be through focused attunement and meditation, using creative visualisation (a very basic example of which is outlined in the Question and Answers section at the end of this book). Doing this at a location central to UFO manifestations may pay dividends. On the other hand a person might spend their entire life sky-watching at a UFO hotspot and never see a single thing. It is the luck of the draw, and just maybe it will be something about you, and/or the people you are with, that determines whether or not you are susceptible to such experiences, for as we have seen it is impossible to disentangle the role played by human consciousness in the occurrence of such profound episodes. Yet if you do want something like this to happen, then just go for it, for one full-on experience of this kind could transform your life completely.

We are coming to understand the character profiles of the otherworldly intelligences behind the mysterious light phenomena, and like the human race, they seem to possess many different personalities and traits that almost give them individual identities—not as inter-planetary space aliens, but as non-physical beings that express their existence through the manipulation of energy, light, and consciousness. Perhaps this is why so many reports of

encounters with close proximity light forms result in such a diversity of incredible scenarios. We seem to be dealing with all sorts of personalities among the light intelligences, which all have their own way of interacting with humanity.

Why exactly these trans-dimensional intelligences might want to interact with us in the first place remains a matter of speculation, although one enigmatic statement John Day made whilst under hypnosis on October 2, 1977, is revealing. He said the Watchers "need us ... as hosts ... and they are us."[11] What this might mean remains open to interpretation, although any speculation among scientists that the building blocks of carbon-based life might well have sprung from the crystalline and heliacal structures behind plasma-based life comes to mind here.

Perhaps it is telling us that even though we exist in different states of being, humanity and the light intelligences share a common origin, and perhaps even common goals with respect to our place in the universe. It is even possible that plasma-based life pre-existed carbon-based life by millions if not billions of years, and had accumulated an infinite knowledge of existence even before our creation in the primordial soup, either down here on earth or out there somewhere in the greater universe.

In an important article for *Strange Attractor* magazine, read as I close the writing of this book, Paul Devereux—to whom this book is dedicated for his incredible work in waking up the world to the existence of earth light consciousness—comes to very similar conclusions:

> If Bohm's theory is correct [i.e. of primal intelligences emerging from a deeper order of reality], then the lights are unfolding a degree of consciousness due to their complex inner interactions [with plasma environments] ...
>
> There is one further implication. If earth lights actually are geophysical-based manifestations of consciousness, then they represent an older form than biologically-based consciousness. In effect, they are

ancestor lights. Perhaps it is time we got to know the ancestors a whole lot better.[12]

There *is* a science to seeing and interacting with mysterious light forms and UFO intelligences, and the most obvious key is the role that plasma and higher dimensional realities play in this world of ours, and not whether or not humanity as a race is being subjected to some dark alien agenda. Presented in this book are the most basic tenets of what we might call lightology, which although in its infancy, and at loggerheads with most other ideas on the nature of the UFO, is ample enough thought for those now on the perplexing path of the light quest.

Various trails focus around Mount Pemigewasset, from which protrudes Indian Head Rock. This was made famous following the Betty and Barney Hill abduction case in 1961, which occurred on the nearby Interstate 93/US highway 3, just to the east of here (see map on page 309). The geology of New Hampshire's White Mountains, to which Mount Pemigewasset belongs, heavily features quartz-bearing igneous rocks such as granite and diorite, which might aid in the manifestation of mysterious light phenomena, arguably what Betty and Barney Hill encountered on that fateful night in 1961.

The Mount Pemigewasset Trail is the shortest and easiest path to take to reach the summit, and this starts at the Flume Visitor Center, which forms part of the Franconia Notch State Park, located just off

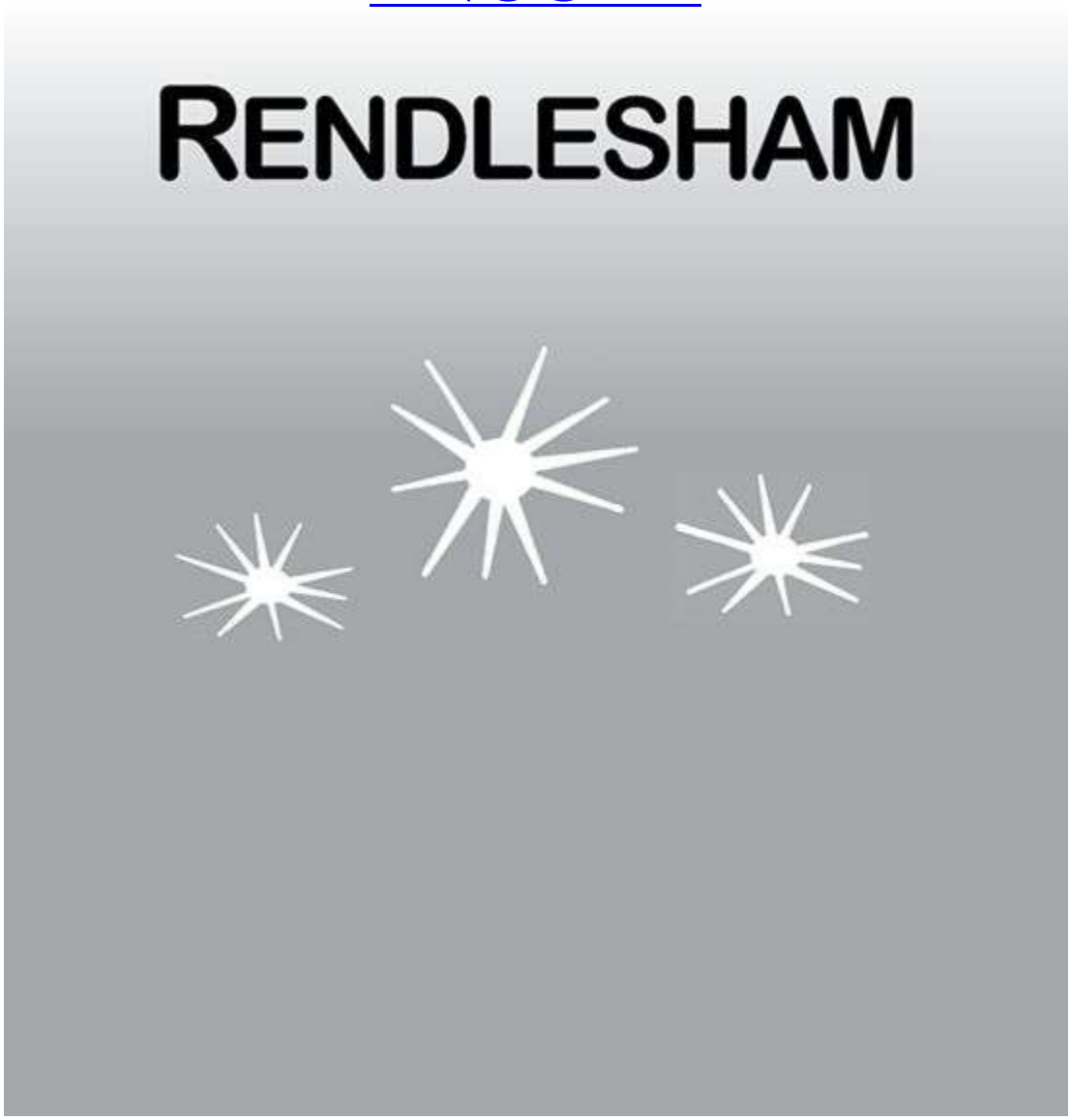
junction 34A of the Interstate 93/ US highway 3. The whole area caters for camping, hiking, picnicking, fishing, skiing, snowmobiling, etc., so there is every good reason to be here, whatever the season. It is an ideal spot to hunt for lights over a prolonged period, and who knows, in doing so you could well help us better understand the true nature of the Betty and Barney Hill case. For more details, go to the New Hampshire State Parks website at www.nhstateparks.com/franconia.html.

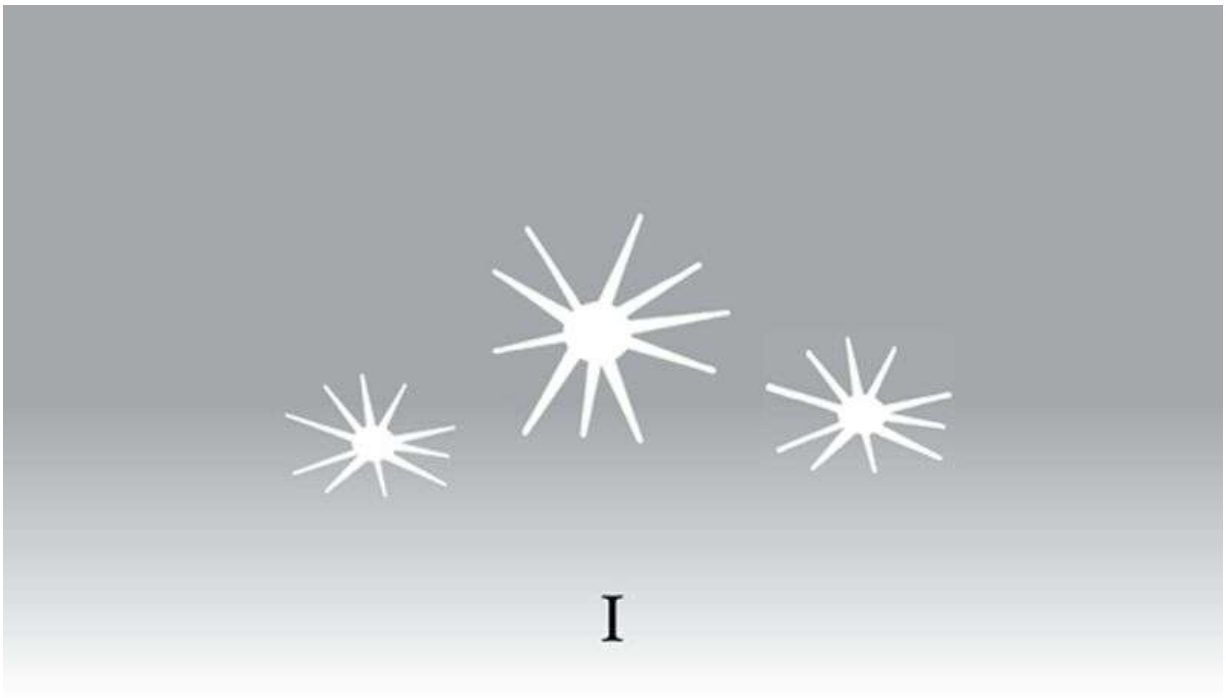
The most frequent way visitors trek to Brown Mountain is from Morganton, located on Interstate-40 in west-central NC. There are many motels in Morganton near the Interstate as well as in the city. From Morganton take Hwy. 181 north for 15-20 miles (24-32 km) to one of three locations. It is wise to initially make the venture in daylight to understand the road's many turns and steep grades and secondly to find the viewing sites. The area is remote and you may feel exposed in the darkness, especially when other vehicles slowly pull up to you.

The three main viewing spots are widely dispersed. The main site is the Brown Mountain Overlook on Highway 181. It is easily bypassed but is a large parking area that directly overlooks Brown Mountain. At night there are almost always a few cars parked there;

weekends there could be dozens of cars. There is no sign there, which is located 20 miles (32 km) out of Morganton. The brush along the overlook has grown up somewhat diminishing the view. The second viewpoint is Wiseman's View, reached by taking the Kistler Memorial Highway, accessed via Highway 181 some 5 miles (8 km) south of Linville. The highway, a gravel road unsuitable for most two-wheel drive vehicles, is also known as State Road 1238. The third overlook is the Lost Cove Cliffs located on the Blue Ridge Parkway at milepost 310, just 2 miles (3.2 km) north of where highway 181 intersects the Parkway. A sign on the Blue Ridge Parkway at this point describes the phenomenon. The most frequent observations are made between an hour after dark and about 2:00 a.m.

ENCORE





I

The Rendlesham Riddle

ONE FINAL WORD on the matter of this book, which has been to try and demonstrate that the UFO phenomenon is not exclusively the result of a post-atomic age vision of alien races visiting earth in nuts-and-bolts flying saucers from worlds afar. The biggest UFO case in Britain is unquestionably that which occurred in the heart of Rendlesham Forest in December 1980, and not addressing what happened here would be to throw away the chance to satisfy every reader's curiosity. How might this dramatic sequence of events, witnessed by credible individuals including a high-ranking US Air Force officer, be explained in terms of simple plasmas, local geology, and reality manipulation through the presence of multi-dimensional environments?

What transpired in Rendlesham Forest began sometime around 2:00 a.m. on December 26, Boxing Day, 1980, when two US airmen guarding the eastern perimeter of Woodbridge airbase in rural East Anglia, not far from the city of Ipswich in Suffolk, saw a bright white object appear above the tree line. They watched as it descended into the dense woodland where

it seemed to transform into a mass of multi-coloured lights, likened to a "chemical fire."[1] The two men, John Burroughs and Budd Parker, radioed through to the base to report what they'd seen and could still see now. Within minutes two members of the Central Security Control (CSC), Jim Penniston and Herman Kavanasac, were dispatched to the airfield's east gate to find out what was going on.

Having rendezvoused with their colleagues and seen the "fire" in the woodland, they decided that the most likely answer was that a plane had come down, something that Burroughs disagreed with completely. He had seen the light descend, not crash into the woodland. Baffled, but still believing it to be a plane crash, Penniston (the most senior member of the team) asked Burroughs to jump into the vehicle as they now exited the base and entered the forestry commission's logging tracks in an attempt to find the source of the "fire." Reaching as close as they could in the jeep, Penniston ordered Kavanasac to remain with the vehicle as he and Burroughs continued on foot, their radios now beginning to crackle and fade.

Eventually the airmen saw up ahead, in a small clearing, something that was certainly not a crashed aircraft. It was a conical or triangular-shaped object about the size of a tank. It seemed to be around 12 inches (30 cm) off the ground and was enveloped entirely in white light, with a pulsating red light at its apex, and a row of flickering blue lights along its base. The sequence with which the lights were pulsating was such that the witnesses felt that the object could be attempting to convey something, although exactly what was beyond their comprehension. Despite such thoughts, the presence of the strange object, now just 20 feet (6 m) away, made the two men hit the ground, an instinctive reaction to a perceived enemy situation.

Wading Through Treacle

At this point various strange things started to happen. Aside from the men's radios being made obsolete by static interference, their hair now

stood on end and their skin started to tingle, as if they were being exposed to a strong electrostatic charge. Tied in with this was the sense that everything around them, including time, was now moving at a much slower pace.[2]

When eventually Penniston managed to get back on his feet, he found that attempting to move any closer to the object was like wading through glue or treacle. Yet move forward he did, as Burroughs, a short distance away, tried to do the same, their earlier sense that the light source might pose a threat having now receded.

According to UFO writer and researcher Jenny Randles, who has written extensively on the case, Burroughs stated that, "it was as if time and space were distorted in the close vicinity of this object—as if it was surrounded by some barrier that defended it from anyone who might attempt to get near."[3] As Jenny herself realised, this was a classic example of what she calls the Oz Factor, caused either by the electromagnetic field emitted by the object or by the men entering an altered state of consciousness after confronting such a fantastic sight (I would say both possibilities are realistic and valid).

Despite the presence of the invisible barrier, both men pushed forward, with Burroughs even attempting to touch the object, although as Jenny writes "he does not recall any details of these moments."[4]

Strange Markings

Penniston said that at his closest to the object he could see that it bore "a marking about the size of a car licence plate—maybe 3 ft (90 cm) long, with symbols or writing that were a few inches high."[5] It appeared etched into its shimmering, almost glassy, surface. The script seemed somehow familiar, although exactly why he could not say.[6]

Finally, after what appeared to be only a few minutes in the object's presence, it vanished from sight. According to Burroughs: "One minute it was there. Then it climbed skyward and was gone like a blur. There was no sound and I felt no blast of air from any exhausts."[7]

Penniston, on the other hand, spoke of the object appearing to retract three "shafts of light" from beneath it. At this, the light construct jerked up a few feet, and then shot backwards "weaving in and around the trees." Having reached a distance of around 40 feet (12 m), it lifted itself above the tree line, remaining there for a few moments before receding away at immense speed in a burst of light.[8]

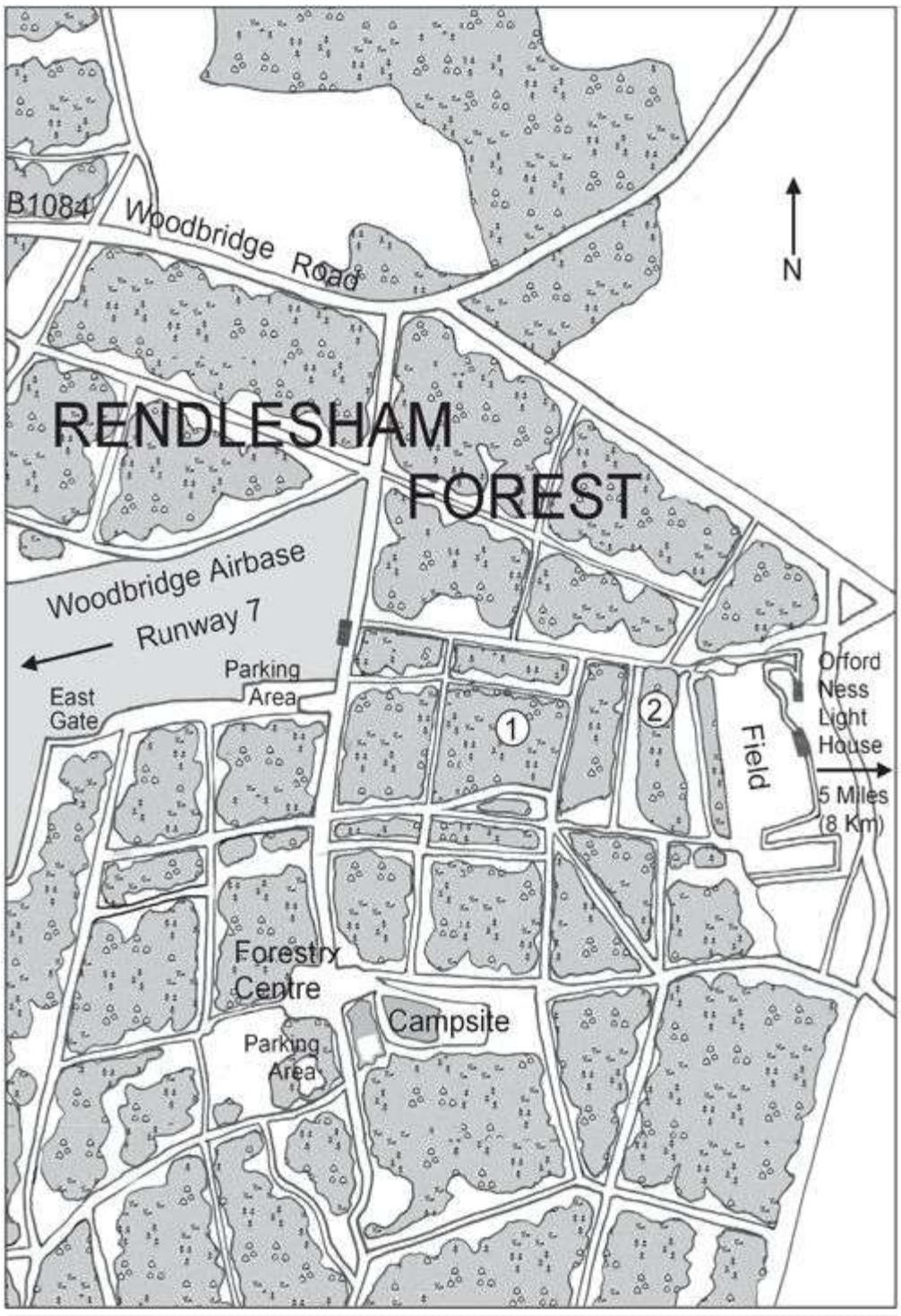
Immediately afterwards the eerie stillness that had pervaded during the encounter was suddenly broken by the sound of wildlife reacting to something that had obviously disturbed them. Deer jumped out onto the forest paths and scurried away, as nesting birds fluttered out of the pine trees making a terrible din as they did so. It was an experience odd enough for the two men to note as they suddenly found everything back to normal, the earlier strange effects having now completely disappeared.[9]

What Happened Out There?

Around the same time, 3:00 a.m., an airman in the control tower at Woodbridge witnessed an object in the direction of east gate that was said to have "shot upwards from the trees."[10] Yet strangely, it was only around 45 minutes after this that Burroughs and Penniston emerged from the forest, dazed, confused, and shaken, having been out of radio contact for about an hour (there is some suggestion of missing time involved, although it is a matter that has never been properly explored). Confirming still further that something strange had been going on that night were various independent reports of either the same or a similar object being seen in the vicinity of the forest.[11]

A subsequent investigation of the "landing" site revealed the presence of three cylindrical-shaped indentations in the still-frozen earth, each one like a "blasted or scuffed up area," some "1 1/2" [45 cm] deep and 7" [18 cm] in diameter."[12] Since they were in a triangular configuration, the holes were taken as evidence that the object had stood on tripod landing gear. Geiger counters detected increased levels of background radiation at various spots within the clearing where the "landing" had taken place.[13] On

top of this, a USAF A10 aircraft fitted with an infrared camera had flown over the area the next morning and apparently detected a notable heat signature coming from the clearing.[14]



i. Map (page 343) of Rendlesham Forest and Woodbridge airbase, Suffolk, showing the locations of key events during the strange events of December 1980: 1. The clearing where the two airmen encountered a glowing object on the night of December 25/26; 2. The location where Lt. Col. Charles I. Halt and his team witnessed a red eye-like light source in the trees on the night of December 27/28.

It's Back

Two nights later, December 27/28, more strange lights were spotted out in the forest, and this time a much larger team of airmen was dispatched to investigate. Indeed, one estimate suggests that as many as 20 to 40 airmen were out there that night, many of whom witnessed unusual phenomena of one sort or another. One team, led by Sergeant Adrian Bustinza, reported witnessing an eerie yellow mist rolling through the forest. It was about two to three feet (60-90 cm) off the ground, and within it was an object moving up and down, with a red light on top and several blue lights beneath. It was "thicker at the centre than at the edge," and did not seem to be "quite solid in appearance." The object was accompanied by a prism-like effect seen as rainbow-coloured light in the air around it.[15] As Bustinza's team closed in, the object headed off in the direction of a small village named Capel Green.[16]

Electrostatic effects similar to those experienced by the airmen two nights earlier were reported when the object was in view. These included the hair of airmen standing on end, radios crackling and the forest's wildlife being disturbed by something unseen.[17] John Burroughs, who was also out and about in the forest that night, said he witnessed strange blue lights, which were emitting beams that not only reached the ground, but swept across it as well. One even passed through his vehicle, at which point he said he heard a sound like rushing air.[18]

A second team out in Rendlesham Forest was led by deputy base commander Lieutenant Colonel Charles I. Halt, the most senior officer to become actively involved in the events as they unfolded that night. Having heard about the incident of two nights earlier, he became determined to get to the bottom of this affair. So he decided to take a team off base, in order to survey the original "landing" site and record everything that happened on a portable tape recorder. The resulting tape, now in the public domain, stands as one of the most compelling pieces of evidence in the entire history of UFO research.

That night Halt and his men said they witnessed a glowing red sphere, likened to the sun just after it has risen. It had "*a hollow centre—a dark centre—like the pupil of an eye looking at you, winking*," words he recorded on tape at the time.[19] The light source was visible through the trees, and at its closest, it was apparently no more than 150 to 200 yards (137-183 m) away.[20] (For the location of this incident and the site of the "landing" of December 25/26, see the map on page 343.)

As with the other incidents referred to here, the wildlife in the forest seemed to go crazy when the object showed up, as if greatly disturbed by its proximity.[21] At one point the glowing orb seemed to be dripping what looked like molten metal (making us recall the Marfa Lights, which have also been known to drip something resembling molten metal).[22] Halt and his team's sighting ceased when the light source separated into three to five smaller objects, which then vanished from view.[23]

Halt's men also saw the blue lights that sent down "laser"-like beams, one of them reaching the ground very close to his position, an incident the deputy base commander dramatically records on tape.

The MoD Findings on Rendlesham

What exactly happened in Rendlesham Forest on those two eventful nights in 1980 remains a mystery—one that is liable to be debated for many years to come. Yet what is not realised by most UFO researchers is that the British MoD discussed the Rendlesham Forest case in their scientific study of the UFO phenomenon, codenamed Project Condign. In its 465-page report, completed in 2000 and released into the public domain in 2006, they concluded that what they refer to as UAPs (unidentified aerial phenomena) are almost certainly buoyant plasmas, which on occasions can be picked up on radar.

Having established this fact, the MoD's scientific team goes on to propose that the airmen who encountered the grounded object in Rendlesham Forest were probably subjected to the effects of a buoyant plasma's electromagnetic field (and, of course, to its powerful electrostatic

charge), resulting in a temporary loss of normal brain functions.[24] This can cause percipients to hallucinate the finer details of what they perceive to be taking place, which in the case of the events in Rendlesham Forest was the sensation of encountering an actual structured craft and seeing a strange script etched into its perceived glass-like surface. Such conclusions were, of course, inspired by the theories of Canadian neuropsychologist Michael Persinger and his colleagues, who first proposed this type of scenario in connection with UFO close-encounters as far back as the 1970s.

With respect to the "pod" marks found at the "landing" site (dismissed by the sceptics as simply rabbit holes), the Condign report states that such holes can be caused when high energy plasmas discharge into the ground (perhaps explaining the three streams of light seen beneath the object just as it departed). Any increases in background radiation found at a UAP "landing" site are explained as residue left behind by the plasma's intense electromagnetic field.

All But Ignored

Perhaps inevitably, Project Condign's findings regarding the Rendlesham Forest case have been largely ignored, simply because they fall between the devil and the deep blue sea. For believers the matter is an open-and-shut case—an extraterrestrial space vehicle visited (or even crashed, causing the "British Roswell") near Woodbridge airbase on Boxing Day 1980 and perhaps returned two nights later. It is even claimed that on the second night, a UFO shone a beam towards silos on the base, which housed nuclear warheads, as if this had something to do with its presence in the area.

The sceptics also ignore what the Condign report has to say about the Rendlesham Forest case, simply because its findings do not fit their conclusion that all the reported sightings were caused by airmen spotting the rotating beam of the nearby Orford Ness lighthouse and misinterpreted this as a UFO. In actuality, citing the lighthouse as the main cause of the Rendlesham Forest case is a non-starter. It is five miles (8 km) away, and

even from the edge of the forest is little more than a slow, rhythmic pulsing light on the horizon (I know—I checked). A bright fireball meteor seen in the skies over Britain at 2:50 a.m. on December 26th has also been cited as the true source of what the airmen saw "landing" in the forest, although this is another red herring since the descending light source that catalysed the whole episode was first seen nearly an hour earlier.

Yet as the MoD's scientific team have been able to demonstrate, there *is* an alternative explanation to this extraordinary saga, and it is one that sits comfortably with everything expounded upon in this book. We have here at Rendlesham the presence of plasma-based light constructs, the effects of electromagnetic radiation and electrostatic charges, and a total interaction on the first night between the "landed" object and the airmen, causing possible space-time distortions and reality manipulation. This is highlighted by Jim Penniston's recall of what he saw as he approached the strange object in the clearing: "When I got within a hundred feet (30 m) of the suspected aircraft crash, what appeared to be five or six multi-coloured lights, like a flame appeared. Then it all started to become more clearly defined. A definite form— some sort of image—was emerging from the glow."[25]

In other words, the object might well have been transforming into a structured craft right before his eyes. Burroughs' description of the construct at a distance of just 30 feet (9 m) is telling in this respect: "The lights seemed to get brighter and more defined. There was more colour behind them. The best way I can describe the object that emerged from the background is that it was a very brilliant white light with multi-coloured lights inside."[26]

Jenny Randles makes it clear in her essential book on the Rendlesham Forest mystery entitled *UFO Crash Landing?* (1998) that Burroughs "was unsure if it [i.e., the construct] could be termed an object in any conventional sense. While somewhat triangular, it was also only vaguely solid. There was a transparency associated with it, allowing you to see lights *inside* it or *through* it [original emphasis]."[27] Indeed, although at some moments the "craft" seemed to be "moulded like black glass" it

seemed to transmogrify "from the black fabric ... into the coloured lights imperceptibly. It just blended together."[28] All this would indicate that the object was constantly shifting its appearance from a plasmatic state to a readily perceived structured form as if responding to the presence of the two men, who were by that time under the influence of its strong electromagnetic field.

It was perhaps a similar manipulation of both physical reality and the men's minds that allowed Jim Penniston to recall the presence on the object's glass-like surface of an oddly recognisable script. Was it familiar because it was being created from something already inside his mind? Could it have been a name-style from some commercial product or the script that appears on the side of an alien craft from a science-fiction movie? Whatever the answer, the likelihood is that it originated from somewhere deep within his subconscious.

Although such interpretations of the phenomena encountered by the two airmen might not sit comfortably with those who truly believe that an extraterrestrial spacecraft visited Rendlesham Forest in 1980, they do concur with what Burroughs himself feels he confronted that night:

> "It is impossible to find the words to adequately describe what I experienced. I doubt that the words even exist. I have no way of understanding what I witnessed and cannot to this day decide if it was some sort of intelligence with magical properties or some quite fantastic natural phenomenon."[29]

Perhaps what he encountered was both an "intelligence with magical properties" *and* a "quite fantastic natural phenomenon," making it alien in every sense of the word. However, the existence of such light constructs should not be considered unique to the modern age, for we have strong evidence to suggest that very similar phenomena has haunted the area in the past.

Mystery of the Hobby Lantern Lights

For example, in August 1956 the aircrew of a military transport aircraft passing over Rendlesham Forest saw a glowing yellow, oval-shaped light passing between them and the tree line below. When the sighting was radioed in, an unknown object was already being tracked on radar and had been seen by ground staff at Bentwaters, Woodbridge's sister base, located on the north side of the forest. As a result two Venom jet aircraft were scrambled from RAF Lakenheath, a base a little to the west, towards which the object seemed to be heading. Although the aircraft could see the target on their radar screens, they were unable to close in on it. The case remains unexplained despite a full investigation by the British MoD and the US military authorities.

Over the years people living in Sizewell, a village on the coast a little to the east of Rendlesham Forest, have reported seeing green fireballs on several occasions. One glowing orb is even said to have entered the North Sea, its presence still visible as its sank beneath the waves.[31] It is, however, the findings of paranormal investigators Robert Halliday and Alan Murdie that add immensely to the historicity of mysterious light phenomena locally. They have uncovered reliable evidence of strange lights, known as the "Hobby Lantern," being seen near the village of Sudbourne around the year 1882. Sudbourne is just four miles (6.5 km) east of Rendlesham Forest and was the location of a significant UFO sighting during the early hours of Boxing Day, 1980.

A Mr. Gordon Levett of Sudbourne had been in his back garden around 2 a.m., making sure his dog was in its kennel, when he'd spotted an object with an unearthly phosphorescence, described as like an "overturned mushroom." It headed his way and paused momentarily above his house, located in a remote corner of the parish, before appearing to lose interest and continuing its journey towards the direction of the airbase, seemingly for its rendezvous with Burroughs and Penniston inside the forest.[30] Mr Levett's dog, which apparently saw the object even before its owner, fell strangely ill after the incident and was dead within a week—the vets being baffled by the cause of death.

Sudbourne's Hobby Lantern is said to have risen "on certain nights" in two fields "known as Workhouse Field and Kiln Field." Its appearance was as a "dull red light, like a lantern with the glass smoky. It moved to and fro across the field, about walking pace, always in the same track above the ground: it never went near the hedge." The account, published in *The East Anglian Miscellany, 1933-1943*, goes on:

> "One night we went out to see if we could find what it was. When we went off the road on the field it vanished, so we spread out and walked across the field and back slowly, but we could see nothing. Then as we were going off the field it suddenly appeared again: then half of us stopped on the road and the others went to have another look; they could see nothing, but from the road it was visible all the time except at intervals of a few seconds it was invisible ... We tried it several nights: the result was always the same, so we had to leave it a mystery. Now the problem is: It was visible at two or three hundred yards or more and invisible at less than one hundred yards. Why?"[32]

Thoughts of the Marfa Lights and their own vanishing tricks, come to mind in this account of strange lights seen so close to Rendlesham Forest in Victorian times. Although these Hobby Lantern lights hardly compare with the highly sophisticated, and presumably intelligent, plasma construct that Burroughs and Penniston encountered that night in December 1980, I believe they are of the same extended family.

Several books that feature the Rendlesham Forest case allude to much earlier sightings in and around the area, but until now, no contemporary sources for such reports have come to light, which is why the discoveries of Halliday and Murdie are important to this debate. Yet we cannot leave it there, for it now seems possible that whatever it was that mesmerised the US airmen in 1980 might just have inspired the writing of a famous Anglo-Saxon poem over 1,300 years old.

Suffolk Water Demon

The clue is in the name, for Rendlesham translates as "Rendel's ham,"[33] with *ham* being an Anglo-Saxon word meaning "dwelling." As to who this Rendel might have been is not recorded, although it just might preserve the memory of Grendel, the terrible monster fought and slain by the hero Beowulf in the Anglo-Saxon heroic epic of the same name. It is an idea supported by the fact that *Beowulf* was almost certainly composed sometime around the end of the seventh century AD in the palace of Rendlesham, a stronghold of the East Anglian kings.

Even more significant is that Grendel was quite clearly considered to be a supernatural spectre in his own right—one thought to haunt the meres, marshes and wetlands of Anglo-Saxon Britain.[34] It is something expressed in the story of *Beowulf,* where Grendel is said to have:

> ... haunted the moors, the wild
> Marshes, and made his home in a hell
> Not hell but earth. He was spawned in that slime ...
> Into a thousand forms of evil—spirits
> And fiends, goblins, monsters, giants[35]

In particular Grendel, in his role as a "water demon," was associated with the Suffolk villages of Burgh and Grundisburgh, which lie a short distance to the west of Rendlesham Forest (the name Grundisburgh might even mean "Grendel's burgh,"[36] with *burgh* being the Anglo-Saxon for "fortification," "earth-work," or "encampment"). In fact, there seems every reason to believe that the inhabitants of Burgh became so fearful of Grendel that in the late seventh century the Church authorities made the decision to temporarily house the remains of St Botolph in a chapel at Burgh. This curious act, involving the translation of the saint's relics, would seem to have been a deliberate attempt to exorcise the presence of the demon from the local countryside, since Botolph—a Saxon abbot accredited with the

foundation of a minster at Iken in Suffolk, c. 670 A.D.—had been an "exorcist of marsh monsters" during his lifetime.[37]

Eyes Like Glowing Coals

Bringing us back to the strange events in Rendlesham Forest in 1980, and even the Hobby Lantern lights seen in the fields around Sudbourne in Victorian times, is the extraordinary fact that: "ONE of the most evocative, and terrifying, features of the monster Grendel in the Old English poem *Beowulf* is the mysterious light which emanates from the creature's eyes," or so wrote one commentator on the subject.[38] According to *Beowulf,* Grendel's eyes:

Gleamed in the darkness,Burned with a gruesome Light.[39]

In the original Saxon text Grendel is described as a *scuccum*, or *scucca*, a "demon,"[40] a word at the root of the name Black Shuck, a phantom dog of East Anglian folklore and legend. It too is said to have had saucer-like (i.e., very large) eyes, which glowed like burning coals. Sometimes this hellhound possessed one single great eye from which shone a baleful light.

Black Shuck was a creature of immense ill omen that could cause very real devastation to a local community. For instance, in 1577 Black Shuck is said to have entered St Mary's church Bungay—a town twenty miles (33 km) north of Rendlesham Forest—causing immediate death among the congregation as well as the destruction of the tower. That same night Black Shuck caused similar devastation to Holy Trinity church Blytheburgh, leaving scorch marks on the church door where he tried to claw his way to freedom. The same role is accredited to the devil in other East Anglian churches (such as those of Danbury and Runwell in Essex), and in some instances it is clear that the real culprit behind such destruction is either lightning or, more specifically, ball lightning. So was the mysterious light that emanated from Grendel's eyes, like the single great eye of Black

Shuck, some form of ball lightning or buoyant plasma, of the sort that might have haunted Rendlesham Forest and its environs for so long? A hint that this is correct is the knowledge that *scucca*, or *scocca*, the Anglo-Saxon for "demon," was applied also to Will-o'-the-Wisp, i.e., mysterious lights, like Sudbourne's notorious Hobby Lantern. Moreover, the *scucca* was also identified with a folklore character known as the "fiery man," as well as something called the "flying fiery dragon,"[41] both of which seem indicative of aerial light phenomena.

ii. Artist's impression of Black Shuck, the phantom dog of Suffolk which had saucer-like eyes that glowed like burning coals. Was it a form of Grendel, the demon monster of the Beowulf story?

It Can Happen Again

If something resembling the light construct that John Burroughs and Jim Penniston encountered in Rendlesham Forest that cold winter night in 1980 had been seen back in medieval times, or even further back in Anglo-

Saxon times, then there is no question that it would have been identified as the spectral light of a *scucca*, like that of Grendel or Black Shuck. In fact, I should imagine that when something of this sort was spotted coming through the trees, it was the cue to get the hell out of there, lest you be afflicted in some baleful manner. In the past this is how mysterious light forms were probably interpreted locally, and today they are still around, although now they are seen as alien hardware drawn to the area because of the local airbase's purported stockpile of nuclear warheads. This is a very mechanistic way of looking at the situation.

As the MoD's Project Condign team surmised, what the two airmen encountered in Rendlesham Forest on the initial night of activity was most likely plasma in nature and, I suspect, geophysically related; a look at the area's geology shows that around the beginning of the twentieth century "trough" faulting was identified in the chalk bedrock in the town of Woodbridge, very close to Rendlesham Forest.[42] What is more, plasma constructs of this type have almost certainly been manifesting locally for a very long time indeed. In fact, there is every reason to suppose that they have *always* been around and are never too far away. What took place in Rendlesham Forest in 1980 has happened before and can happen again at any time.

The Findings of Blue Flight

Jenny Randles uncovered compelling evidence that a highly secretive body existing within the US military had taken control of investigations into the Rendlesham Forest case shortly after the initial "landing" on December 26, 1980. Cargo planes were seen landing at Bentwaters airbase, Woodbridge's sister base, which ignored all usual protocol and simply taxied to the perimeter fence, close to the edge of the forest. Not even Lt. Col. Halt, Woodbridge's second in command, had any idea what was going on. The flights are thought to have brought in military personnel assigned to deal with specific aspects of the incident, such as taking samples from the

landing site, the monitoring of background radiation, and the containment of the area.

From a reliable source Jenny learnt the identity of this secretive body. They are known as Blue Flight, a specialist team set up by the AFSAC (US Air Force Special Activities Command) at Fort Belvoire, West Virginia, to "control the collation and assessment of hard evidence from military encounters with UFOs—or indeed any technology garnered from an unknown source."[43]

As to their findings regarding the Rendlesham Forest case, Blue Flight apparently "considered the UFO to be real, but that it had characteristics 'much more suggestive of a multi-dimensional phenomenon as opposed to an interplanetary one'."[44]

Concluding that what John Burroughs and Jim Penniston encountered inside Rendlesham Forest was a "multi-dimensional phenomenon" suggests, very clearly, that the US military, like the British MoD, are today far beyond the somewhat naïve opinions adopted in connection with the flying disk mystery in the wake of Kenneth Arnold's famous sighting of nine flying objects over the Cascade Mountains of Washington State in 1947. Remember, it was this trigger event that led, less than two weeks later, to the birth of the Roswell incident, and through it the popular misconception that flying saucers are interplanetary spacecraft that can cross vast vistas of space only to get into trouble on entering the Earth's atmosphere and crash land on remote ranches like the one out near Corona, New Mexico. It was surely this nuts-and-bolts view of what was seen to be happening in the USA during the late 1940s and early 1950s that ultimately led to a total obscuration of the facts regarding the true nature of the UFO phenomenon. We took a wrong turning back then—one that we need to recognise and address, for we now know that the UFO is far more exotic, far more incredible, far more symbiotic, than anything we could ever have imagined, and this is something that every true light quester should never forget.

LIGHT QUESTING TIPS WHEN VISITING

RENDLESHAM, SUFFOLK, UK

To reach Rendlesham Forest, leave Ipswich on the A12 and then take the A1152 Rendlesham road. At 1.5 miles (2.5 km) into the journey, take the right-hand fork towards Orford on the A1084 road. This brings you into Rendlesham Forest, and after a distance of three and a quarter miles

(5.25 km) you'll see a right-hand turning. Hang a right here and this will bring you alongside Woodbridge airbase's perimeter fence. Immediately past here, on the right-hand side, is a parking area. A few hundred paces back is a triangular display board detailing the forest's UFO trail. It has a map showing the numbered route to be taken through the woodland in order to see the various locations featured in the bizarre events of Christmas 1980. Having absorbed this information I would advise photographing the map with a digital camera or camera phone before embarking on the trail, which, although marked by numbered sign posts, can get confusing at times. In fact, it is actually quite difficult to follow, particularly at night, which is why a digital photo of the signboard map might help.

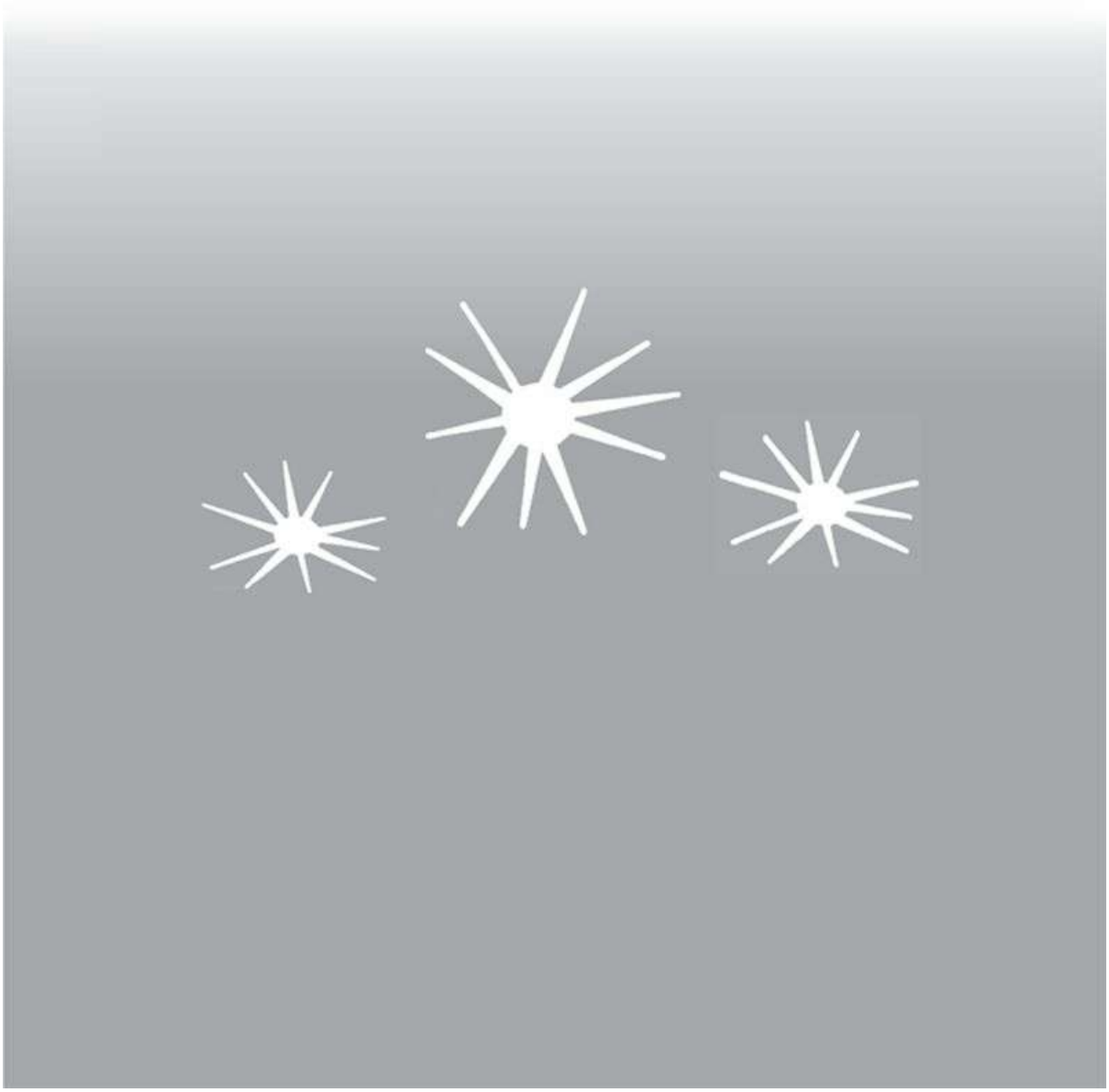
The footpaths and tracks that divide up the woodland do make night walking easy; indeed, Rendlesham Forest is an ideal setting for light questing activities. There are full camping facilities, a forestry centre and a large car park (complete with rest rooms/toilets) further along the main access road, so you can spend as long as you like here. Parking for an entire day will cost you £3.10.

Strange phenomena *are* still seen in and around the forest, if we are to believe some of the wilder UFO forums online. Indeed, they see

Rendlesham Forest as some kind of dimensional doorway into another reality, which is certainly an idea worth thinking about.

Sites to visit include the clearing where the US airmen saw the glowing object on the first night (marked on the UFO trail, and see also the map on page 343 of this book); Woodbridge airbase's famous East Gate, which was being guarded by the airmen when the light source was first seen (this is immediately behind the parking area earlier described); and of course the distant Orford Ness lighthouse, visible from the forest's eastern edge. You have to see this just to convince yourself how ridiculous it is as an explanation for all those crazy things that occurred here back in December 1980. Woodbridge airbase, along with its sister base at nearby Bentwaters, was abandoned by the US Air Force in the early 1990s, so there is no fear that your nights are going to be interrupted by low-flying aircraft.

Questions and Answers With Creative Visualisation



Questions and Answers With Creative Visualisation

Are you saying that UFOs have nothing to do with aliens?

The most likely explanation for UFOs is that they are buoyant plasmas (plasmoids) that can transform themselves into a structured form that we interpret as alien spacecraft. The entities or light beings seen in connection with them are projected extensions of a greater whole that appear in a manner acceptable to us, and are generally interpreted as space aliens.

So space aliens don't exist?

Space aliens almost certainly *do* exist, although the evidence presented by UFO sightings, close encounters and missing time episodes indicates that this has nothing to do with flesh and blood aliens coming from out of space. In other words, UFOs are not good evidence of alien visitations.

But what about the UFO crashes?There are too many recorded for them all to be dismissed.

As shown in this book, Roswell, the original flying saucer crash, is not as it seems. Moreover, there is no hard evidence suggesting that any UFO crash has any substance, or at least that it involved an extraterrestrial vehicle.

So you are saying that no aliens have ever visited this planet?

That is not the conclusion made here. No one can say that in the past this earth was *not* visited by extraterrestrial life forms. Indeed, it is almost certainly so. However, what we are saying is that good evidence for this surmise does not derive from modern-day UFO sightings.

Surely there is enough evidence of the Greys (coming from so many different abduction accounts) to prove that they exist and are influencing humanity?

The Greys are a modern-day phenomena, popularised by films like "Close Encounters of the Third Kind" and books such as *Communion* by Whitley Strieber. In the human psyche, they do exist, and will be encountered by individuals during harrowing missing time episodes. However, this is of our making. This is now what we as a race expect to happen during such episodes. In the past, the Greys were the fairies of folklore and the demons of Christian dogma, and some semblance of them has been carried over to our modern-day vision of their existence. So, yes, the Greys do exist, today.

Are you saying that there is no alien agenda, and no hybrids in the world?

The light-based intelligences behind missing time episodes must have their thoughts and agenda. However, I doubt whether this is a universal agenda or purpose since "they" (the intelligence behind the lights) are interacting with us in a manner that we want or expect. Some part of us

wants harrowing medical examinations, and evidence of sexual manipulation in order to create a hybrid race. We want this to be so, and have done so seemingly ever since medieval times, when sinners were often thought to be dragged off to hell to undergo pain and torment at the hands of demons and devils. There is something about us that creates the nature of our supernatural interactions with higher dimensional realities and the intelligences that manifest in such realms, and this is not always good from a human perspective. We need to approach such contacts with a renewed attitude, and then the idea of an agenda will change quite dramatically.

So you are telling us that there are no "nuts and bolts" flying saucers,i.e. extraterrestrial space vehicles?

UFOs might appear to us in this manner, but this is simply for our convenience—they conform to our expectations. They are moulding their appearance to our preconceptions, something that Carl Jung predicted would happen when he wrote his book *Flying Saucers: A Modern Myth* in 1959. Our minds create them into whatever we like. This is why unidentified flying objects appeared as airships in the 1800s, metallic disks with gears and levers in the 1950s, and more chic ergonomic craft with touch-screen controls in the modern day. These vessels are advancing in design as fast as our minds can conceive of an extraterrestrial spacecraft, and will continue to do so unless we accept that their appearance is of our creation. Then things will change, dramatically.

Must all genuine UFOs be plasmas?

Never can plasma manifestation explain every UFO sighting, simply because we can't know exactly what the witness or witnesses in question have actually seen. It is their personal experience, and this can never be enough to know with any certainly what they have witnessed. So we cannot just accept that a person has seen an alien spacecraft, simply because someone says so. Objective reality cannot work on this basis. What can be said, however, is that from the evidence presented by many UFO witnesses,

the best likelihood is that if they really *have* seen an unidentified aerial form, then our best guess is that it was some kind of plasma construct.

What about those people who have been kidnapped aboard a spacecraft, like Betty and Barney Hill, for instance?

Firstly, Betty and Barney Hill only gained the impression they had been dragged aboard a spacecraft in dreams that were afterwards explored by hypnotic regression, and this we know can be notoriously unreliable. Secondly, we come back once again to people's personal testimonies, and even if the couple were telling the truth, then we cannot rule out the possibility that they, or the UFO researchers involved, did not have their own conscious or unconscious agenda regarding what actually occurs during missing-time episodes. All too often you hear of people speaking about "the craft" and "the aliens," when all they saw was a glowing light form and human-like entities emerging from the same. This is not enough to assume that the object was a spacecraft or that the entities were aliens from another planet.

What about implants? Explain them.

California's podiatric surgeon Dr. Roger Leir has removed a number of objects from subjects who, after experiencing an alien abduction, have come to believe that they have some kind of implant in their body. However, in many instances the objects extracted seem to be formed from organic substances available to the body either naturally, or through the injection of toxins. Any suggestion that they possess extraterrestrial characteristics is pure speculation. Indeed, hard evidence that any of these implants are the product of an advanced technology has yet to be produced, and even if this were to be proved then surely an earthly origin should be considered before concluding they are the product of an alien race.

What about strange objects that have been found on the ground after UFOs have appeared to explode in the sky?

This does happen. Objects and substances are found on the ground after such events; however, what is to say that the objects, although perhaps of strange composition, are not of earthly manufacture, or that the witness does not have some personal agenda? We can't know this, so why then assume that an out of place object is obviously extraterrestrial? On the other hand, meteors are extraterrestrial, so natural objects inbound from outer space is not an impossibility.

Okay, I get the idea. You think UFOs are plasmas, but where do we go from here?

We look at this idea. We consider it, and take into account everything that has been offered in this book, and see whether it fits the evidence. If it does not meet the criteria you set on the phenomena, then you are at liberty to conclude that there could be other possible solutions to the UFO mystery. However, do remember that often when people say they have seen a "flying saucer," a "spacecraft," and even a UFO, what they actually mean is that they have seen a glowing or shining object, a spheroid or oval perhaps, that they have assumed to be an extraterrestrial spacecraft. Go back through the annals of ufology and you will see that this is almost certainly the case on so many occasions.

No, I'm sorry. I have seen various accounts where people truly did see alien spacecraft.

Yes, you have, and just sometimes people get so close to such "craft" that they have touched them and even see alien script written on their sides. They may well do so, but who is not to say that their minds are not being manipulated either by themselves or some external influence to see what they saw. As has been said, the closer you get to a genuine UFO, the more reality warps, and the less reliable human memory becomes. As much as this might seem like a cop out, it is the one thing that makes sense of a quantum, non-local involvement in this subject.

So ultimately you're telling us that UFO close encounters are interactions with higher dimensional reality, or "bubble universes," as you call them. Entering them causes us to see and interact with assumed aliens and alien space hardware that will be considered real during the missing time episode, but really it is all just a temporary creation for our benefit? Is that about correct?

Yes, this is exactly what we are saying. However, it is important to point out that this does not detract from the immensity of what is happening, or its importance in this world. What is going on here is truly otherworldly, alien if you like, and no less weird than anyone's concept of an alien agenda, or the belief that lizard-headed creatures want to enslave the human race. Missing-time episodes are the crown in the jewel of the UFO experience, and we need to understand them more, and come to terms with what they might mean for the human race. They can transform us into better individuals, bringing out our creative genius. Such experiences almost certainly happened in the past, just as they do now, and to see them as exclusively the product of the alien agenda is undermining their true value to humanity.

What can I do after reading this book?

Go out to UFO hotspots, either one or more of the examples explored in this book, or others known to you. Check online to see what locations keep coming up again and again with reference to UFO sightings, and start looking into this subject for yourselves. See whether, to your satisfaction, the accounts seem to be real, and if they are, then whether or not they appear to follow a trend that goes back into the past in connection with that location.

Check also for accounts of mysterious lights in local folklore, and take a look at the etymology of place-names to see whether they might contain references to the presence thereabouts of some kind of supernatural denizen, including the devil himself. Then check local geology and see

whether any faults pass through the area, or if there is anything present which might cause light manifestations, such as quartz-bearing igneous rocks (granite, diorite, etc) and sandstones, or even veins of ores and minerals. In addition to this, check whether there are prehistoric stone or earthen monuments in the vicinity, since their placement might well have been influenced by the appearance thereabouts of strange lights or perhaps the experiencing of visionary events by the builders.

All of these factors might help indicate that strange phenomena, and mysterious lights in particular, have been familiar to the location for some considerable time indeed. If this seems to be the case, then go out into the field and see what you find. Speak to others, get familiar with the locality and make a decision on whether it can be used as a base for future sky-watches. If it can, then make arrangements to go back there at some auspicious time; for instance, around a festival date (a solstice, equinox or cross-quarter day) or perhaps on the anniversary of some significant UFO sighting or mysterious event in the area.

Go out and find somewhere that feels right, either low down in a basin looking out on to surrounding hills, or somewhere high where you can gaze down on the landscape below. Then you should consider doing some kind of attunement or meditation in order to try and interact with any perceived intelligences behind the phenomena. This can be achieved by focusing your mind and using a practice known as creative visualisation. For this, all you need to do is close your eyes and run through a basic visualisation exercise that fulfils your mental wishes. A simple example follows this section.

So how do you do this? The answer is to discard any pretensions about meditation being an eastern thing just for spiritual enlightenment and accept that it can be used also as a valuable tool for psychic contact via the process of remote viewing, i.e. seeing distant places in your mind. In other words simply by thinking of something, and going there in thought is enough to get you results, and those results could include a connection made with the light intelligences. You can link with the actual consciousness of the light forms to let them know you are there, and then try and convince them to

draw closer, if they want to play ball that is (please excuse the pun here). There is no promise that all this will happen, but it is certainly worth a try.

Creative Visualisation for Light Questing

Start by either sitting down, if that is possible, and if it's not then just stand contemplatively (in a circle or a horseshoe if there is a group of you). Allow your mind to relax, and close your eyes. Think about what it is you want to achieve, and see this as a definite eventuality. Then assume that your mind is reaching out to the intelligences behind the light forms, the UFOs if you like, and ask them to acknowledge their existence by manifesting into physical appearance, or at least giving you a sign of their presence.

Back this up by visualising in your mind's eye a small point of light, like a star, which is out in front of you at head height. See it gradually increasing in size until it becomes the size of a beach ball that radiates out rays of light in every direction. See this light expanding upwards and outwards, and even into the earth, like a slowly moving pulse or ripple.

Feel as if you are spreading an energy of beauty and love in the form of white light, making sure that some part of your mind goes out with it. Actually feel that you are riding with this powerful wave, which is mentally energising everything that it touches and embraces—every field, tree, hedgerow, site, structure and living creature. At the same time send out your own wish to make contact with whatever intelligences are out there. Sense that they are becoming alerted to your presence. Assume they can see you, hear you, and respond to you in some manner.

Once this is done, reign in the excess energy by sensing it coming back to you in a reverse manner to how it was sent out. See the ripple or pulse of energy returning into a tight ball that stands before you in the air. Visualise it then entering into the ground in front of you if you're alone, or between you if you are a group standing or sitting together in a circle or horseshoe shape.

Alternatively, see the excess light being channelled out from and back into some kind of natural crystal, that can either sit on the ground during the meditation or be held in the hand. What type of crystal depends on you, although because of its known piezoelectric and triboelectric qualities, a quartz crystal with a naturally forming point (or double point) is certainly something that might be considered. Use this crystal as a link between you and the presumed light intelligences (it is a link that can be reaffirmed again and again either when out in the field, or back at home when you can recreate the situation in a meditational or contemplative environment).

Then just wait, and see what happens. This would all be done at the beginning of a prolonged sky-watch, and nothing else need be done, other than keeping in mind your original intent, and simply topping up the energy, so to speak, as and when necessary by repeating the visualisation exercise.

Something should happen. If it doesn't, then try again another night. If nothing happens then, either leave it for a while, or find yourselves another site that might be more conducive to your own "energy." Eventually, you will get it right, or you'll give up! No one can predict what will happen, and no one can predict why it happens to certain people and not others. It is probably all in the genes, or at least in the way human consciousness interacts with the world around us.

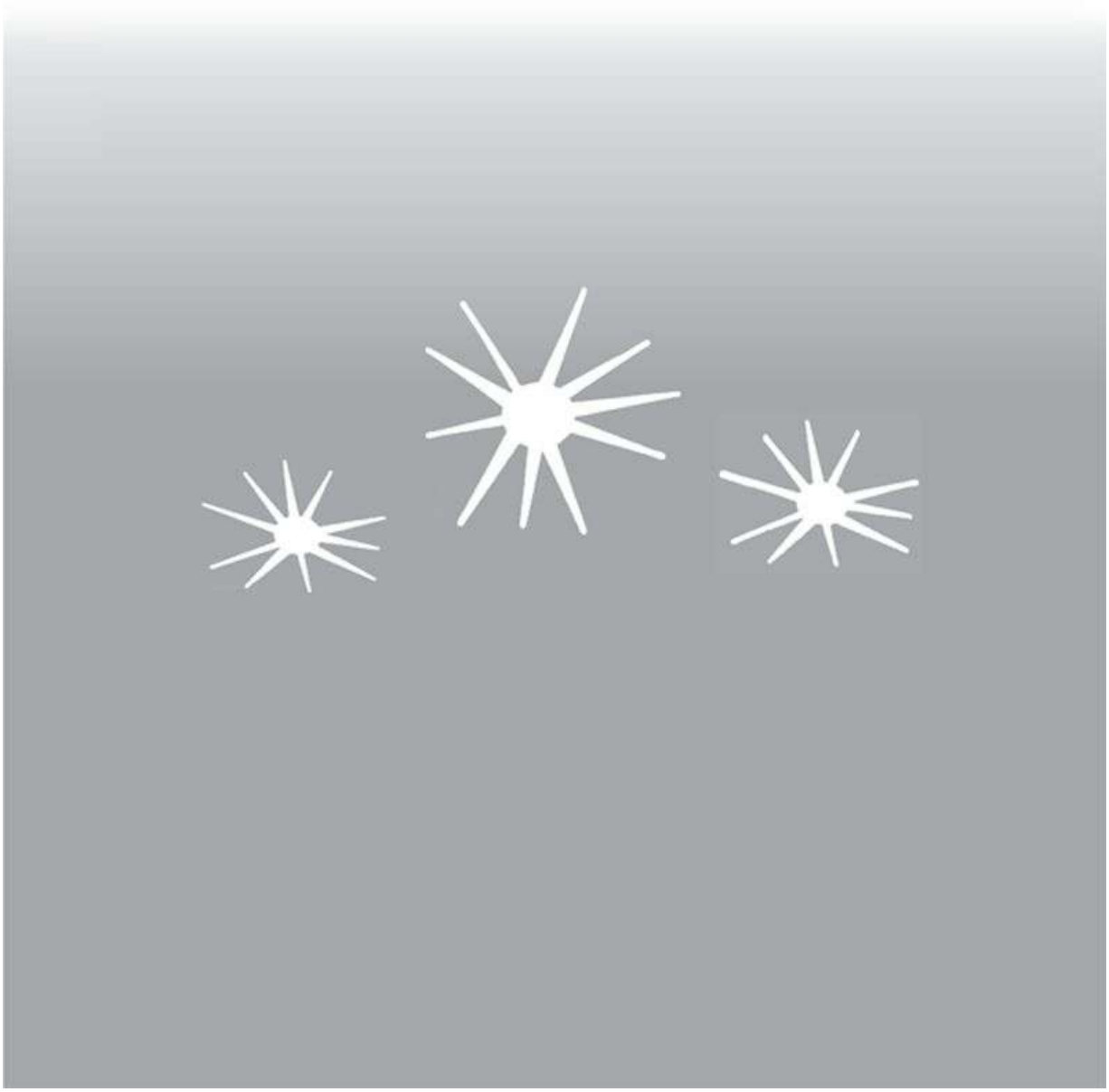
What are your final thoughts?

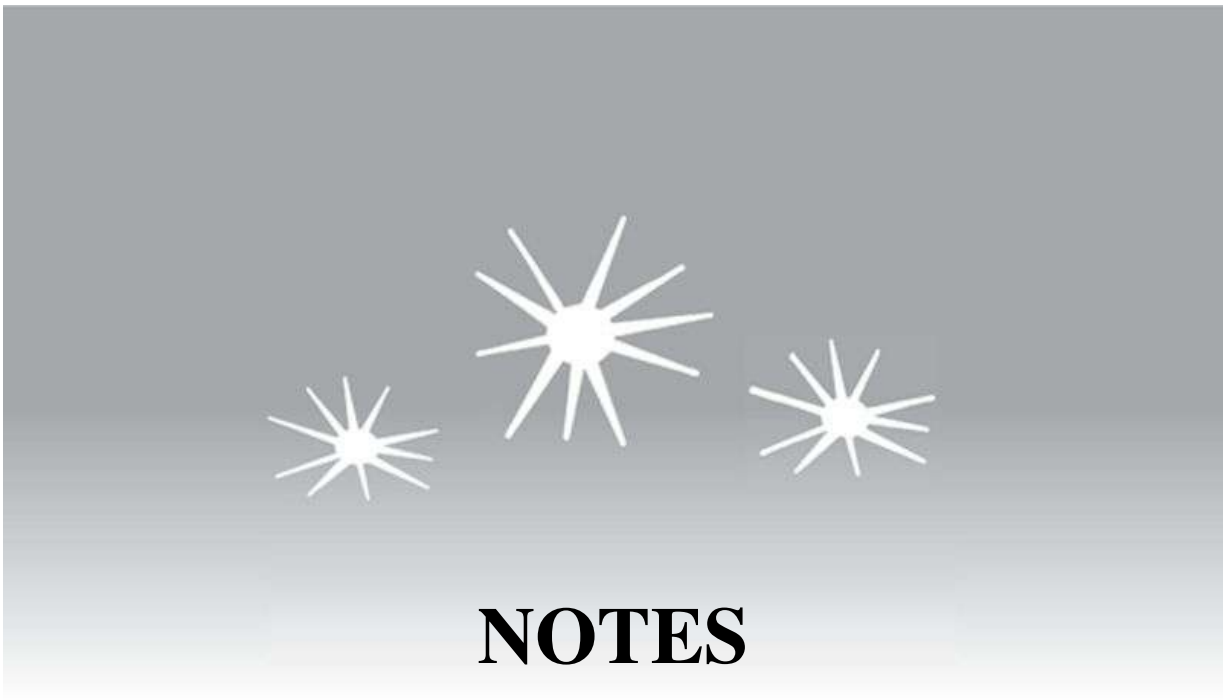
Let's keep the dialogue open. What we see as the subject of lightology is still in its infancy. We should learn from the books of early pioneers in this field. Read those cited in the Bibliography by Jacques Vallee, John Keel, Jenny Randles, Dr. Greg Little and Paul Devereux, and also those that might contain references to localised light manifestations in both UFO literature and local folklore.

There is a whole new world out there awaiting discovery and acknowledgement, and by putting constrains on the phenomena under study only chains it to our mundane existence, when it should be free to do it own thing, evolve in its own way. We want it to tell us what its really like, and

what it wants to do when finally it realises that we *can* take it for what it really is, and not simply what some people would like us to believe it is. For those wishing to learn more of lightology and the work of Andrew Collins go to www.andrewcollins.com. Follow Andrew on Facebook. Link via the website.

Notes & Bibliography





NOTES

Act One-Roswell

I - Genesis of a Phenomenon

1. "RAAF Captures Flying Saucer On Ranch in Roswell Region; No Details Of Flying Disk Are Revealed," *Roswell Daily Record,* July 8, 1947.

2. "Roswell UFO-Radio News Report (ABC News, July 8, 1947)," YouTube, http://www.YouTube.com/watch?v=zUlCBY-K9A8.

3. For a review of some of the cases reported in the Southwest during late June-early July 1947, see Berlitz and Moore, *The Roswell Incident,* pp. 17-20.

4. Jessup, *The Case for the UFO*, p. 14.

5. On January 24, 1878, a dark object, disk-like in appearance, was reportedly seen flying across the sky by a Texas farmer. He said it looked like a "saucer," making this the first use of the term. The

story appeared in the *Denison Daily News* for January 25, 1878. See Vallee, *Anatomy of a Phenomenon,* p. 1.

6. Berlitz and Moore, p. 14, supposedly citing the words of contemporary witness Johnny McBoyle, reporter and part owner of the radio station KSWS in Roswell, who claimed he went out to the crash site.

7. Ibid.

8. For a good overview of the Majestic 12 (MJ-12) documents, see the entry on Wikipedia at http://en.wikipedia.org/wiki/Majestic_12.

9. Ibid.

II - Flying Saucer Madness

1. For a full history of Project MOGUL and its association with the Roswell incident see McAndrew, 1st Lt James, Project MOGUL: Synopsis of Balloon Research Findings, The Roswell Files, at http://www.roswellfiles.com/ Articles/ProjectMogul.htm.

2. Weaver and McAndrew, "The Roswell Report: Fact Versus Fiction in the New Mexico Desert," Headquarters, USAF, 1995.

III - Roswell Revelation

1. "Harassed Rancher who Located 'Saucer' Sorry He Told About It," *Roswell Daily Record,* July 9, 1947.

2. Brooksmith, *UFO: The Complete Sightings Catalogue,* p. 47.

3. See Friedman and Berliner, *Crash at Corona*, pp. 8-19.

4. Some accounts of the Roswell incident talk about Mac Brazel hearing a faint explosion above the sound of the storm on the night of July 2, implying that this was when the flying disk impacted with the ground or at least fell out of the sky. However, if the wreckage

was found on June 14, then this unlikely statement becomes irrelevant, whether based on fact or fantasy.

5. Berlitz and Moore, *The Roswell Incident,* p. 40.

6. Ibid.

7. "Roswell UFO-Radio News Report (ABC News, July 8, 1947)," YouTube, http://www.YouTube.com/watch?v=zUlCBY-K9A8.

8. Berlitz and Moore, p. 16.

IV - The Butt End of Ufology

1. Scully, *Behind the Flying Saucers,* pp. 4-6.

2. Ibid., p. 10.

3. Redfern, "Incident at Aztec," FT 181, March 2004, available at http://www.forteantimes.com/features/articles/161/incident_at_aztec.html.

4. Scully, p. 12.

5. Berlitz and Moore, *The Roswell Incident,* p. 47.

6. Redfern, *op. cit.*

7. Ibid.

8. Ibid.

9. Ibid.

10. See Steinman, *UFO Crash at Aztec.*

11. Redfern,*op. cit.*

12. See Collins, *The Cygnus Mystery.*

Act Two-Marfa

I - Mystery Lights

1. Thornsburg, *The Marfa Lights: A Close Encounter,* p. 5.

2. Wright and Kenney, "The Marfa Lights: The Enigma Lights of Marfa - An Unexplained Phenomena," March 14-June 16, 1973, at http://www.skepticfiles.org/mys3/marfalit.htm.

3. Ibid.

4. Ibid.

5. Ibid.

6. Hanners, "Marfa Lights Convince Pair of Geologists," *Dallas Morning News,* July 4, 1982, p. AA2, as quoted in Devereux *et.al.*, *Earth Lights Revelation,* p. 118.

7. "Ghost Lights Mystery," NatGeo documentary, aired in the UK September 2010.

8. Thornsburg, p. 5.

9. Ibid.

10. Ibid., p. 9.

11. Ibid., p. 15.

12. Ibid.

13. Ibid., p. 16.

II - Plasma is the Key

1. Ofuruton *et.al.,* "Experimental conditions for ball lightning creation by using air gap discharge embedded in a microwave field," JGR 106, D12 (June 27, 2001), pp. 12367-12369.

2. Klass, *UFOs-Identified!*

3. Meaden, *The Circles Effects and its Mysteries*.

4. Strand, *Project Hessdalen 1984: Final Technical Report-Part One*, pp. 19-20.

5. Krogh, *The Hessdalen Report*, p. 3.

6. For scans of the Condign report see "Flying Saucery - The Real UFO Report," at http://www.uk-ufo.org/condign/condscan.htm.

7. Persinger and Lafreniére, *Space-Time Transients and Unusual Events*.

III - Born of the Earth

1. See, for instance, Alfred, *Our Invisible Bodies*, for a good introduction to this subject, including plasma's possible relationship to dark matter.

2. Ofuruton *et.al.*, JGR 106, D12 (June 27, 2001), pp. 12367-12369.

3. For a full account of the connection between the tsunami of 2004 and the UFO sightings reported around this time, see Collins, *The New Circlemakers*, pp. 216-18. For the story on earthquake lights being seen prior to the Japan earthquake of 2011, see, for example, "Video - Mysterious UFOs Before Earthquake in Japan," CNUFOS, at http://cnufos.ning.com/profiles/blogs/ video-mysterious-ufos-before.

4. Project founder Erling Strand reporting on "Ghost Lights Mystery," NatGeo documentary, aired in the UK September 2010.

5. See Devereux and McCartney, *Earth Lights*; Devereux *et.al*. *Earth Lights Revelation*, Devereux, McCartney, and Robins, "Bringing UFOs down to Earth" NS 99:1373 (September 1, 1983), pp. 627-630, and Devereux, McCartney, and Robins, "Earth Lights," *Anomaly* 1 (January 1985), pp. 10-18.

6. Bunnell, *Hunting Marfa Lights*, pp. 186-87.

7. Ibid., p. 186.

8. "Ghost Lights Mystery," NatGeo documentary, aired in the UK September 2010.

9. Strand, *Project Hessdalen 1984: Final Technical Report-Part One,* pp. 20-21.

10. Ibid., p. 22.

11. Devereux *et.al., Earth Lights Revelation,* p. 221.

12. Ibid.

13. Jung, *Flying Saucers: A Modern Myth of Things Seen in the Skies,* p. 20.

14. Ibid.

15. Little, *The Archetype Experience*.

16. Little, *Grand Illusions,* and Little, *People of the Web*.

17. Raynes, *Venture Inward,* "Visitations from hidden realms," 26:4 (October-December 2010), p. 13.

18. Ibid.

19. Ibid.

20. Ibid.

21. Baring-Gould, *A Book of Dartmoor,* pp. 245-46.

22. Ibid., p. 256.

23. Clarke and Oldroyd, *Spooklights: A British Survey,* p. 2.

24. Collins, *Alien Energy,* p. 221, and personal communication with Nigel Mortimer in 2011.

IV - Plasmogenesis

1. Tsytovich *et.al.,* "From plasma crystals and heliacal structures towards inorganic living matter" NJP 9:8 (2007), pp. 1-24, available

at http://iopscience.iop.org/ 1367-2630/9/8/263/fulltext.

2. See Collins, *The New Circlemakers*.

3. Tsytovich *et.al., op. cit.*

4. Pratt, "David Bohm and the Implicate Order," *Sunrise*, February/March 1993, at http://www.theosophy-nw.org/theosnw/science/prat-boh.htm.

5. Cohen, "Plasma blobs hint at new form of life" New Scientist website, September 17, 2003, at http://www.newscientist.com/article/dn4174-plasma-blobs-hint-at-new-form-of-life.html, and Lozneanu and Sanduloviciu, "Minimal-cell system created in laboratory by self-organization," Chaos, Solitons, & Fractals 18 (2003), pp. 335-43.

6. Lozneanu and Sanduloviciu, *op. cit.*

7. Pratt, *op. cit.*

V - The Light of Stars

1. See Long, "UFO 'Menagerie' on Yakima Indian Reservation," *The MUFON UFO Journal* 168 (February 1982), pp. 7-12. Also Devereux *et.al., Earth Lights Revelation,* pp. 133-35.

2. Devereux *et.al.,* pp. 53-54.

3. Ibid., p. 54.

4. Long, p. 8.

5. Constable, *The Cosmic Pulse of Life,* p. 126. See also Constable writing as Trevor James, *They Live in the Sky.*

6. Constable, *The Cosmic Pulse of Life,* pp. 84-85.

7. Ibid., p. 125.

8. Ibid., p. 126.

9. Mead Layne, as quoted in Ibid., p. 104.

10. See Reich, *The Function of the Orgasm*.

11. See Reich, *The Orgone Energy Accumulator: Its Scientific and Medical Use*.

12. See Reich, *Contact with Space*.

13. Constable, p. 47.

14. Channeled message from Ashtar, September 12, 1952, Van Tassel, *I Rode A Flying Saucer,* pp. 38-39.

ACT THREE-AVEBURY

I - Lights of the Downs

1. YouTube has some good examples of tourists misidentifying military flares as UFO sightings. See, for instance, "UFO-Avebury, England 17-7-2007 Multiple UFO Sighting by three people," at http://www.YouTube.com/ watch?v=kPMIXuWKGBE

2. Edwards, Brian, "Silbury Hill: Edward Drax and the excavations of 1776," WANHM 103 (2010), p. 259.

II - Avebury in Hindsight

1. Aubrey, *Aubrey's Natural History of Wiltshire,* pp. 17-18.

2. Devereux and McCartney, *Earth Lights,* in particular, pp. 122-68.

3. Sington, "A Mystery," *English Mechanic and World of Science* (October 17, 1919), pp. 152-53.

4. Ibid.

5. Devereux et.al., *Earth Lights Revelation,* p. 78.

6. Ibid., p. 178.

7. Walhouse, 'Ghostly Lights,' *Folklore* 5 (1894), pp. 293-99.

8. Clarke, *Supernatural Peak District,* p. 142.

9. See, for example, Ford, "Geology of the Lead Mines around the Stanton Syncline," *The Bulletin of the Peak District Mines Historical Society* 15: 6 (Winder 2004), pp. 1-26.

10. Devereux and McCartney, *Earth Lights,* p. 167.

III - Playful Globes

1. Wiltshire, *Ghosts and Legends of the Wiltshire Countryside*, p. 19.

ACT FOUR-ALTON BARNES

I - Lights Over Alton Barnes

1. Telephone interview with Andrew Collins, June 10, 2010.

2. St Leger-Gordon, *The Witchcraft and Folklore of Dartmoor,* p. 23.

3. Wiltshire, *Ghosts and Legends of the Wiltshire Countryside*, pp. 17-18.

II - Earth Lights Rising

1. Pole, E. R., "Moonrake medley," WAM 50:179 (December 1943), p. 282.

2. Ibid.

3. Ibid.

4. Geddes, *Hidden Depths: Wiltshire's Geology and Landscapes,* pp. 29, 31.

5. Ibid., p. 31.

6. Mullins, "The Quantum Time Machine" NS 208:2787 (November 20, 2010), pp. 34-37.

7. For a good introduction to this subject, see the Wikipedia entry at http:// en.wikipedia.org/wiki/Quantum_teleportation.

IV - Drive-through Universes

1. Mead Layne, as quoted in Constable, *The Cosmic Pulse of Life*, p. 104.

2. Ibid.

3. Randles, *The Pennine UFO Mystery*, p. 127; Brookesmith, Clarke, and Roberts, "A Policeman's Lot: Part I," FT 269 (November 2010), pp. 44-47.

4. Randles, p. 126.

5. Ibid., p. 167.

6. Ibid., p. 128.

7. This incident took place on November 21, 1980, one week before Alan Godfrey's encounter in nearby Todmorden. See Brookesmith, Clarke, and Roberts, "A Policeman's Lot: Part 2" FT 270 (January 2011), p. 47.

8. Randles, p. 128.

9. Ibid., p. 230.

10. Ibid., pp. 225-26.

11. Brookesmith, Clarke, and Roberts, January 2011, pp. 45-49.

12. See various witness testimonies in the DVD documentary "The Portal: The Hessdalen Light Phenomena."

13. See Dewey and Ries, *In Alien Heat: The Warminster Mystery Revisited*.

ACT FIVE-WARMINSTER

I - The Phantom Motorcyclist

1. Shuttlewood, *The Warminster Mystery*, p. 59.

2. Ibid., pp. 59-60.

3. The original report I compiled for the British UFO Research Association-AC/ 148, case number 76/361 (C4b)-has the object's distance away from the car when first seen as 150 yards (135 m). Recalculating the distance more recently, I would say that it had to have been around 200-300 yards (180-270 m) away from us when first seen. This new estimate makes better sense, otherwise the object would have been travelling too slow for the time period it was in view. The report also says that the incident occurred at Norton Bravant, and not Upton Scudamore, which was a simple mistake on my part, my knowledge of the local geography being poor at the time.

4. Rogers, *The Warminster Triangle*, p. 126.

5. Ibid, pp. 130-31.

6. Ibid., p. 131.

7. Our sighting of the light sphere seen at Upton Scudamore was subsequently included in Arthur Shuttlewood's book *UFO Magic in Motion*, pp. 194-95.

8. Paget, *UFO-UK*, pp. 42-43; Rogers, p. 189.

9. Ibid.

II - This Mysterious Landscape

1. Collins, *The Circlemakers*, pp. 51-52.

2. See "15 Sept 1976-Upton Scudamore, UK," UFODNA, http://ufodna.com/ uf16/uf7/167673.htm.

3. For a full account of the incident, see Hiller,*Witness,* pp. 24-25.

4. Ibid., p. 24.

5. Ibid., p. 25.

6. Ibid.

7. Ibid.

8. Ibid.

9. See "15 Sept 1976-Upton Scudamore, UK," UFODNA, http://ufodna.com/ uf16/uf7/167673.htm.

10. Shuttlewood, *The Flying Saucerers,* p. 39.

11. Ibid.

12. Ibid.

13. Ibid.

14. Ibid.

15. Ibid., p. 40.

16. Goddard, "Wiltshire folk lore jottings: by the late Rev. C.V. Goddard and others, edited by Canon E. H. Goddard," WAM 50:177 (December 1942), p. 29. Many thanks to folklorist Katy Jordan for sourcing this story.

17. Olivier and Edwards, *Moonrakings: A Little Book of Wiltshire Stories,* p. 40; see also Wiltshire, *Ghosts and Legends of the Wiltshire Countryside,* pp.19-20, for a similar rendition of this story, perhaps taken from Olivier and Edwards (1930). Many thanks to folklorist Katy Jordan for sourcing this story.

18. Baker, *Records of Mere,* ii, "Local Anecdotes," p. 172.

19. Baker, letter to the editor, *NAQ,* 7th S. XL (April 4, 1891), p. 275.

20. "I recollect seeing a light resembling a lantern in the distance on Rodmead Down. I was standing with one of our men (Daniel Gray) near Mere Down Hut having just finished barley carrying ... when I pointed out the light to him. He replied "it is a 'Kitty Candlestick' (a local name by which it is called). I have often seen them in the bottom east of Mere Down Farmhouse." Other men have also told me the same, but I have never seen it at any other time- We had had a very wet time before I saw this one[,] succeeding a period of hot weather-There was no house near and it was at a time when no one would be likely to be on the Downs with a light," Baker, *Records of Mere,* ii, "Strange Phenomena," p. 174. Also repeated in vol. iii, p. 409.

21. Geddes, *Hidden Depths,* p. 31.

22. Ibid.

23. Ibid., p. 191.

24. Raven, *The Folklore of Staffordshire,* p. 16.

III - The Realm of Faerie

1. Haslem, *Ghosts and Legends of Nottinghamshire,* p. 91. See also "Scratta Wood," Nottingham Paranormal Database Records, at http:// www.paranormaldatabase.com/nottinghamshire/nottdata.php?pageNum_paradata=8&totalRows_paradata=226. Thanks to Darren Mann of the Paranormal Database for supplying the original source of this story.

2. Taylor, *Words and Places, or Etymological Illustrations of History, Ethnology and Geography,* p. 329. Regarding a supernatural creature named *scrat* or *scrato* in the Old High German language, see also Grimm, *Teutonic Mythology,* II, pp. 478-80.

3. Peters, *The Ancient Villages of Whitwell and Barlborough,* pp. 23-24.

4. Smith, *English Place-name Elements: Part II (jafn-ytri), s.v.* "leah," pp. 19-22. Whittock, *Wiltshire Place-names, s.v.* "Warminster," pp. 140-2. See also Nance, *An English-Cornish and Cornish-English Dictionary, s.v.* "bucca," p. 217, which means "hobgoblin, imp, bogy, scarecrow." *Bug* is also the name of a demon in Old Norse; see Killip, *The Folklore of the Isle of Man,* p. 105. Gover, Mawer, and Stenton, *The Place-names of Wiltshire, s.v.* "Bugley," p. 158, suggests that the place-name might equally have come from *Bucge*, an Old English female name, although this seems unlikely given the rich body of fairy lore associated with the location.

5. See, for example, the Wikipedia entry for "Bugbear" at http://en.wikipedia.org/ wiki/Bugbear.

6. Nance, *s.v.* "Bygel," p. 217; Killip, p. 105, which states that *buggane* comes from the Danish *bug,* a "demon"; Macleod and Dewar, *Dictionary of the Gaelic Language etc., s.v.* "Bocan," p. 75B.

7. Briggs, *A Dictionary of Fairies, s.v.*, "Pouk-ledden," p. 333.

8. Ibid.

9. Goyer, Mawer, and Stenton, *s.v.* Beechingstoke, pp. 318-19.

10. Manley, *Folk-lore of the Warminster District,* p. 1. The site of Hogg's Well is today lost. An attempt by folklorist Katy Jordan to rediscover its location in her book *The Haunted Landscape*, p. 193 n. 2, unfortunately failed.

11. Manley, p. 4.

12. Ibid.

13. Poole, in *The Customs, Superstitions and Legends of the County of Stafford* (1875), speaks of the vicinity of Walsall church being "peopled by the little folk who still gambol there." See p. 75.

14. Shuttlewood, *The Warminster Mystery,* p. 165.

15. Rogers, *The Warminster Triangle*, p. 168.

16. Skeat, *An Etymological Dictionary of the English Language, s.v.* "elf," p. 190.

17. Crossing, *Tales of the Dartmoor Pixies*, p. 36.

18. Ibid., p. 3.

19. Ibid., p. 38.

20. Devereux *et.al., Earth Lights Revelation*, p. 49.

21. Ibid., pp. 49-50.

22. Asser's "The Life of King Alfred," *Medieval Sourcebook: The Life of King Alfred* at http://www.fordham.edu/halsall/source/asser.html.

23. See Shuttlewood, *Warnings from Flying Friends*, pp. 15, 68, and Rogers, *The Warminster Triangle*, p. 194.

24. Shuttlewood, *Warnings from Flying Friends*, p. 129.

25. Ibid.

26. Ibid.

27. Beason and Myers, "The E-Bomb: How America's New Directed-Energy Weapons Will Change the Way Future Wars Will Be Fought," October 6, 2005, Carnegie Council, at http://www.cceia.org/resources/transcripts/ 5256.html.

28. Manley, p. 4.

29. Ibid., p. 5.

IV - Conjuring Magonia

1. Vallee, *Passport to Magonia*. It should be acknowledged that Earth mysteries visionary John Michell speculated on the connection between fairy encounters and confrontations with UFO occupants in

The Flying Saucer Vision, published in 1967. See Michell, pp. 61-63. However, these ideas would seem to have been inspired by an earlier article on UFO occupants written for *Flying Saucer Review* in 1964 by Vallee himself. See Michell, p. 62.

2. Vallee, *Passport to Magonia,* pp. 105-106.

3. Account and quotation taken from Killip, *The Folklore of the Isle of Man,* p. 37.

4. See, for instance, Johnson, *The Janos People,* where a similar strange house was seen by witnesses during an alleged UFO abduction featured in the book, which took place near Faringdon in Oxfordshire in June 1978 (see pp. 9, 30), as well as the strange house featured in a weird case from Sandown on the Isle of Wight, which occurred in May 1973. See Oliver "Sandown spaceman or Golf-links ghost?," BJ 6:5 (January/February 1978), pp. 10-13.

5. Aubrey, *Hypomnemata Antiquaria A* (Aubrey III, Bodleian Library), as quoted in Westwood, *Albion: A Guide to Legendary Britain,* p. 65; Grinsell, *Folklore of Prehistoric Sites in Britain,* p. 116; Briggs, "The fairies and the realms of the dead," *Folklore* 81 (1970), p. 89, and Briggs, *The Anatomy of Puck,* pp. 34-35.

6. Hartland, *The Science of Fairy Tales,* p. 166.

7. Ibid., p. 167.

8. Ibid., p. 172.

9. Ibid., p. 175.

10. Ibid., p. 180.

11. Ibid., p. 185.

12. Ibid., p. 185-86.

13. Ibid., p. 190.

14. Ibid., pp. 242-43.

15. Manley, *Folk-lore of the Warminster District,* p. 5.

16. Hogg, *The Queen's Wake*.

17. Douglas, *Scottish Fairy and Folk Tales,* p. 16.

18. Killip, p. 28.

19. See Unknown Country website at http://www.unknowncountry.com/dreamland/latest.

ACT SIX-AVELEY

I - The Aveley Abduction

1. For a full account of the Aveley case, see Collins, "The Aveley Abduction, Part One," FSR 23:6 (April 1978), pp. 13-25, and Collins, "The Aveley Abduction, Part Two," FSR 24:1 (June 1978), pp. 5-15.

2. Collins, April 1978, p. 14.

3. Ibid., p. 15.

4. Ibid.

5. Ibid., pp. 15-16.

6. Collins, June 1978, p. 21.

7. Ibid.

8. For what happened during the follow-up investigations in the Aveley case, see Raynes, "The Aveley Abduction - Part 1," Encounters with the Unknown: Alternative Perceptions Magazine online #103, July 2006, http:// www.mysterious-america.net/1974%20Aveley%20Abduction.html, and Raynes, "The Aveley Abduction - Part 2," Encounters with the Unknown: Alternate Perceptions Magazine online #104, August 2006, http://www.mysterious-america.net/aveleypt2.html.

http://www.mysterious-america.net/1974%20Aveley%20Abduction.html.

9. Collins, June 1978, p. 21.

10. This is true. One abductee I know substituted his drawings of the entities encountered on various occasions during the 1970s, which were small in stature with beady eyes, with those of more obvious looking Greys with large, dark almond-shaped like eyes.

11. See, for example, Hopkins, *Intruders* (1987) and *Witnessed* (1996); Hopkins and Rainey, *Sight Unseen: Science, UFO Invisibility and Transgenic Being* (1993), and Jacobs, *Secret Life* (1992) and *The Threat* (1998).

12. Hancock, *Supernatural: Meeting with the Ancient Teachers of Mankind*.

II - Jumping Time and Space

1. "Electric Cloud Enveloped Ship" *Philadelphia Inquirer,* August 1, 1904. A full transcript of the news story, complete with commentary, is to be found at http://www.waterufo.net/item.php?id=30.

2. Ibid.

3. Ibid.

4. Ibid.

5. Ibid.

6. Thank you to Rodney Hale for his thoughts and observations on the account of the Mohican's brush with the electric cloud in 1904. It is worth noting that some people believe that the story of the Mohican was the inspiration behind the so-called "Philadelphia Experiment," a strange tale that circulated among UFO circles during the 1960s

and 1970s and went on to become the inspiration behind the movie of the same name, released in 1984. According to a curious individual named "Carlos Allende," during the Second World War he had served as a seaman aboard the SS Andrew Furuseth, and in October 1943 had been present when the crew of the USS Eldridge experienced bizarre space-time anomalies after the vessel underwent invisibility trails using intense electromagnetic fields. The whole story is in fact a fantasy initiated by Allende to gain some attention from the ever-gullible flying saucer community, although just maybe some aspect of the Mohican's seemingly real encounter with an "electric cloud" in 1904 influenced the plot of the Philadelphia Experiment. The connection is acknowledged, for instance, in Hatcher Childress, *The Time Travel Handbook: A Manual of Practical Teleportation & Time Travel,* p. 97. Various online forums discuss the matter as well.

7. Randles, *Time Storms,* 2001, and Randles, "Time Storms," *Fortean Times* 240 (September 2008), pp. 40-44.

8. Collins, *The Circlemakers/The New Circlemakers*.

9. Collins, *Alien Energy*.

10. Haisell, *The Missing Seven Hours,* p. 29.

11. Randles, "Time Storms," "An A-Z of UFO Theories," Fortean Times online, at http://www.forteantimes.com/strangedays/ufofiles/2752/an_a_to_z_of_ufo_theories.html. This article originally appeared in issues 257/258 of the *Fortean Times*.

12. Constable, *Mysteries of the Unknown: The UFO phenomenon,* p. 71.

13. Ibid.

14. McClure and McClure, *Stars, and Rumours of Stars*.

15. Devereux *et.al., Earth Lights Revelation,* fig. 13 on p. 170, pp. 171-74.

16. Ibid., Table 2 on p. 173.

17. McClure and McClure, p. 36.

18. Evans, article on Mary Jones and the Egyrn Lights in the March 1905 issue of *Occult Review,* as quoted in McClure and McClure, p. 9.

19. *Proceedings for the Society of Psychical Research* for December 1905, as quoted in McClure and McClure, pp. 27-28.

20. Michell, *The Flying Saucer Vision,* pp. 61-62.

21. For a good introduction to Parmenides theory of the plenum see "Parmenides, (b. c. 510 BCE)," Internet. Encylopedia of Philosophy at http:/ /www.iep.utm.edu/parmenid/. See also Gallop, *Parmenides of Elea-Fragments: A Text and Translation*.

22. Bohm, *Wholeness and the Implicate Order,* p. 191.

23. Ibid., p. 192.

24. Evans, "Proof of extra dimensions possible next year: CERN," Reuters, November 15, 2010, at http://www.reuters.com/article/iadUSTRE6AE3QU20101115.

III - Aveley Revisited

1. For instance, see sighting headed "Aveley, Essex-12th March 2010" on UK UFO sightings at http://www.uk-ufo.co.uk/2010/03/aveley-essex-12th-march-2010/, and another entitled "November 15th 2008 : Aveley, Essex, England" on UFOINFO at http://www.ufoinfo.com/sightings/uk/ 081115a.shtml. Both are of orange balls of light, which might easily have been Chinese lanterns.

2. Collins, "Landed Object and 'Frogmen' seen at Aveley, Essex," Report AC/187, August 10, 1977. The story appeared as "1956 Landed object and 'Frogmen'," in the BJ 8:1 (January/February 1979), p. 13, written by Norman Oliver. My original report gives the witness's name as "Venerbles," which just has to be a misspelling. I have thus used the more obvious spelling of Venables, which seems correct especially as Terry Venables, the former England football player, manager of England, TV pundit and columnist was born in nearby Dagenham, and was brought up in South Ockendon, next door to Aveley!

3. Collins, *op. cit.,* 1977.

4. Some geologists do not agree that the Greenwich Fault links with the one that runs through Chelmsford and Colchester. See Howland *et.al.,* "London's Docklands: engineering geology; ground conditions and tunnelling methods; a geological perspective of the highways," PICESB 99 (May 1993), pp. 225-31.

ACT SEVEN-THE PEAK DISTRICT

I - The Uninvited Journey

1. Clarke, *Supernatural Peak District,* pp. 173-75.

2. Ibid., p. 173.

3. Ibid., p. 175.

4. Ibid., p. 175.

5. Entry for October 11, 1967, "On this day October to December," The Staffordshire Encyclopedia: Staffordshire's History Online, at http://www.the-staffordshire-encyclopaedia.co.uk/view.php?id=260.

6. A story relayed to me by a reporter from the *Essex Chronicle* after reading my book *The Knights of Danbury*.

7. Allies, *On the Ignis Fatuus: Or Will-o'-the-Wisp and the Fairies*, pp. 1, 15-16, 34; Allies, *The British, Roman, and Saxon Antiquities and Folk-lore of Worcestershire*, pp. 256, 431.

8. Clarke, p. 172.

II - The Dovedale's Dancing Lights

1. Clarke, *Supernatural Peak District*, pp. 145-46.

2. See "Wolfscote Dale," Derbyshire UK, at http://www.derbyshireuk.net/ wolfscote.html.

3. Clarke, p. 145.

4. Ibid., p. 146.

5. Ibid.

6. Turner, *Romances of the Peak*, as quoted in Clarke, *Ghosts and Legends of the Peak District*, p. 65.

7. Aitkenhead, Chisholm, and Stevenson, *Geology of the Country Around Buxton, Leek and Bakewell*, p. 99, and fig. 36 on p. 100.

8. Ibid., fig. 40 on pp. 111-12.

9. Ibid., p. 129 and fig. 46 on p. 130.

10. Michel, *Flying Saucers and the Straight Line Mystery*.

11. Goddard, "The Mysteries of Leys and Orthoteny," 1966, at http://www.egyouth.fsnet.co.uk/triangle/hbleys.htm.

12. Nelson, *My Trip to Mars, the Moon and Venus*.

13. Watkins, *The Old Straight Track*.

ACT EIGHT-ALLAGASH

I - The Allagash Four

1. This account of the Allagash incident is taken from Stevens, the *Supernatural Side of Maine*, pp. 3-7, and Fowler *The Allagash Abductions*.

2. Jim Weiner's notes, as quoted in Fowler, p. 22.

3. Chuck Ray's notes as quoted in Ibid., p. 23.

4. Ibid., p. 24.

5. Stevens, p. 5.

6. Ibid.

7. Ibid.

II - Allagash Aftermath

1. Stevens, *The Supernatural Side of Maine*, p. 7.

2. Fowler, *The Allagash Abductions*, p. 10.

3. Jim Weiner's notes, as quoted in Ibid., p. 22.

4. Chuck Ray's notes as quoted in Ibid., p. 23.

5. Ibid., p. 24.

6. Jack Weiner's notes as quoted in Fowler, p. 27.

7. Ibid., p. 24.

8. Ibid., p. 25.

9. Chuck Ray's notes as quoted in Ibid., p. 27.

10. Jack Weiner's notes as quoted in Ibid., p. 28.

11. Ibid.

12. Ibid.

13. Jim Weiner's notes as quoted in Ibid., p. 28.

14. Ibid., p. 62.

15. "Allagash Abductions," Wikipedia, at http://en.wikipedia.org/wiki/Allagash_Abductions.

16. Fowler, p. 93.

17. Ibid., p. 94.

18. Ibid., p. 95.

19. Ibid., p. 105.

20. Randles, *The Pennine UFO Mystery*, p. 137.

21. Fowler, p. 131.

III - Mystery of the Rapid Waters

1. Fowler, *The Allagash Abductions*, p. 15.

2. Stevens, *The Supernatural Side of Maine*, p. 248.

3. Speck, "Penobscot Tales and Religious Beliefs," *JAF* 48:187 (January-March 1935), p. 15.

4. Ibid.

5. Ibid.

1. Ibid.

2. Ibid.

3. Lindemans, *s.v.* "Pomola," Encyclopedia Mythica, at http://www.pantheon.org/articles/p/pomola.html.

4. Bright, *Native American Placenames of the United States*, s.v. "Paloma," p. 367.

5. The first recorded sighting of pomoola was by a man named Cluey Robbins, who whilst on a hunting trip to Mount Katahdin in 1866 saw a man-like creature with shaggy red hair snagging fish and eating them raw. It was subsequently learned that another hunter,

Hugh Watson, had earlier encountered a similar creature that had ripped up his camp. A more recent sighting of pomoola took place in 1988, when six boy scouts out camping on the mountain saw the man-beast collecting roots. He had broad shoulders, a tanned triangular face, and red fur. After his departure, a distinct smell of rotting eggs lingered at the spot for some hours. For more information, see "Maine's Indian Devil a.k.a. Pomoola," Paranormal Spy, at http:// paranormalspy.com/featured/maines-indian-devil-a-k-a-pomoola.html.

6. See "16 Feb 1961-Chamberlain Lake, Maine, USA," UFODNA, http:// www.ufodna.com/uf10/uf0/100289.htm.

7. Bedrock Geological Map of Maine, Maine Geological Survey, at http:// www.maine.gov/doc/nrimc/mgs/explore/bedrock/historical/feb08.htm. Thanks to Henry Berry of the Maine Geological Survey for his assistance in finding the right maps and reports on Maine's bedrock geology.

8. See Bedrock Geological Map of Maine, Maine Geological Survey, available at http://www.maine.gov/doc/nrimc/mgs/explore/bedrock/historical/feb08.htm. See also Hall, *Stratigraphy of the Southern End of the Munsungun Anticlinorium, Maine,* and the accompanying "Geological map of the Southern Part of the Munsungun Anticlinorium."

9. Fowler, p. 23.

10. Ibid., fig. 1 on p. 21.

ACT NINE-INDIAN HEAD ROCK

I - Birth of the Abduction

1. Account taken from Report 100-1-61 in the files of the 100th Bomb Wing, SAC, Pease AFB, NH, prepared by Major Paul W. Henderson, as quoted in Vallee, *Passport to Magonia,* pp. 90-91.

2. Ibid.

3. Ibid.

4. Fuller, *The Interrupted Journey,* p. 264.

5. Ibid., p. 260.

6. See "Betty and Barney Hill abduction," Wikipedia, http://en.wikipedia.org/ wiki/Betty_and_Barney_Hill_abduction.

7. See, for example, Dickinson, "The Zeta Reticuli Incident," http:// www.gravitywarpdrive.com/Zeta_Reticuli_Incident.htm.

8. Vallee, pp. 91-92.

9. Foland and Faul, "Ages of the White Mountain Intrusives - New Hampshire, Vermont, and Maine, USA" American Journal of Science, 277, pp. 888-904. Foland, Chen, Gilbert and Hofmann, "Nd and Sr isotopic signatures of Mesozoic plutons in northeastern North America, *Geology* 16:8 (August 1988), pp. 684-687. For a general overview of the subject see Goldman, "The Life and Death of the Old Man on the Mountain," PDF at http:// mgilmore.web.wesleyan.edu/wescourses/2006f/ees220/01/termpapers/ reviewer9/goldman.pdf.

10. See "Explanations: Page Two," BrownMountainLights.com, at http:// shadowboxent.brinkster.net/brownexplain2.html for a good resume of the possible geological explanation for the Brown Mountain lights.

II - Creating a Bubble Universe

1. Vallee, *Passport to Magonia,* p. 149.

2. Pratt, "David Bohm and the Implicate Order," *Sunrise*, February/March 1993, at http://www.theosophy-nw.org/theosnw/science/prat-boh.htm.

3. See "EPR paradox" Wikipedia, http://en.wikipedia.org/wiki/EPR_paradox. For a good assessment of the facts and how this leads to the conclusion that reality is affected by consciousness, see Haish, *The Purpose-Guided Universe,* pp. 159-168.

4. Gerolamo Cardano, *De Subtilitate,* XIX, as quoted in the Commentary to Montfaucon de Villars, *The Comte de Gabalis,* p. 210.

III - ... And They Are Us

1. Vallee, *Passport to Magonia,* p. 167.

2. Killip, *The Folklore of the Isle of Man,* p. 28.

3. Ibid.

4. Aubrey, *Hypomnemata Antiquaria A* (Aubrey III, Bodleian Library), as quoted in Westwood, *Albion: A Guide to Legendary Britain,* p. 65; Grinsell, *Folklore of Prehistoric Sites in Britain,* p. 116; Briggs, "The fairies and the realms of the dead," *Folklore* 81 (1970), p. 89, and Briggs, *The Anatomy of Puck,* pp. 34-35.

5. Collins, "The Aveley Abduction, Part Two," FSR 24:1 (June 1978), p. 21.

6. Keel, *The Mothman Prophecies*.

7. Pilichis, *Night Siege: The Northern Ohio UFO-Creature Invasion,* pp. 14, 16.

8. Hynek and Vallee, *The Edge of Reality,* p. 103.

9. James, *They Live in the Sky,* p. 88.

10. See, for instance, "A Review of the Remaining Reserves at Deep Mines for the Department of Trade & Industry," available at http://webarchive.nationalarchives.gov.uk/+/http://www.berr.gov.uk/files/file15982.pdf, and British Geological Survey, geological fault map of the UK, at http://www.earthquakes.bgs.ac.uk/earthquakes/education/uk_earthquakes.htm.

11. Collins, *The Circlemakers,* p. 265.

12. Devereux, "Fourth State," *Strange Attractor* (2011), pt. 4, p. 139.

Encore-Rendlesham

I - The Rendlesham Riddle

1. The account of the events in Rendlesham Forest on December 25/26 and December 27/28, 1980 is taken from Jenny Randles, *UFO Crash Landing?*

2. Randles, p. 82.

3. Ibid.

4. Ibid., p. 83.

5. Ibid.

6. Ibid.

7. Ibid.

8. Ibid., p. 84.

9. Ibid., p. 83.

10. Ibid., p. 88.

11. Ibid., pp. 55-62.

12. Ibid., pp. 72, 214.

13. Information from the "Halt Memo," written by Lt. Col. Charles I. Halt to the RAF/CC on January 13, 1981, as quoted in Ibid., pp. 109-111, and also Ibid., pp. 214-215.

14. Ibid., pp. 65, 94.

15. Ibid., pp. 101, 122.

16. Ibid., p. 102.

17. Ibid.

18. Ibid., pp. 101, 121.

19. Ibid., pp. 113, 116.

20. Ibid., p. 114.

21. Ibid., p. 113.

22. Ibid.

23. Ibid., p. 114.

24. *Unidentified Aerial Phenomena in the UK Air Defense Region: Main Report; Scientific & Technical Memorandum-No. 55/2/00,* December 2000. For the references to the Rendlesham Forest case, see Defense Intelligence Analysis Staff. Section F-4; paragraph 13.

25. Randles, p. 80.

26. Ibid.

27. Ibid.

28. Ibid., p. 81.

29. Ibid., p. 119.

30. Ibid., pp. 56-57.

31. Ibid., pp. 47-48.

32. Halliday and Murdie, "Magic lanterns," FT (December 2005), cf. *The East Anglian Miscellany,* published between 1933-1943, which carries a letter from a Mr G.F. Fell of Orford, describing the strange lights seen in Sudbourne, c. 1882, http://www.forteantimes.com/features/articles/112/magic_lanterns.html.

33. Ekwall, *The Concise Oxford Dictionary of English Place-names, s.v.* "Rendlesham," p. 384b.

34. Haigh, *The Anglo-Saxon Sagas: An Examination of their Value as Aids to History,* pp. 23-24.

35. *Beowulf,* Epic 1: "The Monster Grendel," ll. 16-19, 26-27, trans. Raffel at http://www.nexuslearning.net/books/elements_of_lit_course6/anglo_saxon_period/The%20Monster%20Grendel.htm.

36. For the link between Grendel and Burgh, and the name Grundisburgh, see Knott, "St Botolph, Burgh," June 2008, at http://www.suffolkchurches.co.uk/burgh.html. For the prefix *grund* being related to the name Grendel, via his mother, see Grimm, *Teutonic Mythology,* ii, 496.

37. For St Botolph's ability to ward off evil spirits and his association with Grendel, see Knott, "St Botolph's Chapel, Botesdale," October 2008, at http://www.suffolkchurches.co.uk/botesdale.html.

38. Anlezark, "Grendel and the Book of Wisdom," NAQ (2006), 53:3, pp. 262- 269.

39. *Beowulf,* Epic 4: The Battle with Grendel," ll. 407-409, http://www.nexuslearning.net/books/Elements_of_Lit_Course6/Anglo_Saxon_Period/The%20Battle.htm.

40. Ibid., ll. 935. For the original Saxon text, see Beowulf: An Anglo-Saxon Heroic Poem, http://alliteration.net/beoIndex.htm. See also Grimm, iii, p. 1003 n. 1.

41. Grimm, iii, p. 1003.

42. Whitaker, "On Some Well-sections in Suffolk," QJGS (1903), v. 59, pp. 33-50, especially 36, 37 & 50.

43. Randles, p. 136.

44. Ibid.

Bibliography

Abbreviations: AJS =American Journal of Science; BJ = BUFORA Journal; CSF = Chaos, Solitons & Fractals; CUP = Cambridge University Press; FSR = Flying Saucer Review; FT = Fortean Times; HMSO = Her Majesty's Stationery Office; Ibid. = as per last citation; JAF = The Journal of American Folklore; JGR = Journal of Geophysical Research; NAQ = Notes and Queries; nd. = no publication date given (estimated date in brackets); NJP = New Journal of Physics; NS = New Scientist; ob. cit. = as previously stated; OUP = Oxford University Press; QJGS = Quarterly Journal of the Geological Society; WAM = Wiltshire Archaeological & Natural History Magazine; WUN = Warminster UFO Newsletter.

NB: If two dates appear in citations, the first is the original publication date and the second is the edition consulted for this work.

Aitkenhead, N., J. I. Chisholm and I. P. Stevenson, Geology of the Country Around

Buxton, Leek and Bakewell, British Geological Survey/HMSO, London, 1985. Alfred, Jay, Our Invisible Bodies, Trafford,

Victoria, Canada, 2005. Allies, Jabez, On the Ignis Fatuus: Or Will-o'-the-Wisp and the Fairies, Simpkin,
Marshall, and Co., London, 1846. Allies, Jabez, The British, Roman, and Saxon Antiquities and Folk-lore of Worcestershire, 1840, John Russell Smith, London, 1852. Anlezark, Daniel, "Grendel and the Book of Wisdom," NAQ (2006), 53:3, pp. 262-269. Aubrey, John, Aubrey's Natural History of Wiltshire, 1685, ed. with notes by John
Britton, 1869, David & Charles, Trowbridge, Wilts., 1969. Baker, T. H., Records of Mere, 3 vols, nd. c. 1850-1900, Mere Museum, Mere, Wilts. Baker, Mr Thos. H., letter to the editor, NAQ, 7th S. XL (April 4, 1891), p. 275. Baring-Gould, S., A Book of Dartmoor, 1900, Methuen, London, 1916.
Berlitz, Charles, and William L. Moore, The Roswell Incident, Grosset & Dunlop, New York, NY, 1980.
Bohm, David, Wholeness and the Implicate Order, Routledge & Kegan Paul, London, 1980.
Bright, William, Native American Placenames of the United States, University of Oklahoma Press, Norman, OK, 2004.
Brookesmith, Peter, UFO: The Complete Sightings Catalogue, Blandford, London, 1995.
Brookesmith, Peter, David Clarke and Andy Roberts, "A Policeman's Lot: Part I," FT 269 (November 2010), pp. 44-47.
Brookesmith, David Clarke and Andy Roberts, "A Policeman's Lot: Part 2," FT 270 (January 2011), pp. 45-49.
Briggs, K. M., The Anatomy of Puck, Routledge, London, 1959.
Briggs, K. M., "The fairies and the realms of the dead," Folklore 81 (1970), pp. 81-
96. Briggs, Katherine, A Dictionary of Fairies, Hobgoblins, Bogies and Other Supernatural
Creatures, Penguin, Harmonsworth, Middlesex, 1976.
Bunnell, James, Hunting Marfa Lights, Lacey Publiching Co., Benbrook, TX, 2009.

Clarke, David, Ghosts and Legends of the Peak District, Jarrold, Norwich, Norfolk, 1991.
Clarke, David, Supernatural Peak District, Robert Hale, London, 2000.
Clarke, David, and Granville Oldroyd, Spooklights: A British Survey, privately published, 1985.
Collins, Andrew, Alien Energy, 1994, Eagle Wing Books, Memphis, TN, 2004.
Collins, Andrew, "Landed Object and 'Frogmen' seen at Aveley, Essex," Report
AC/187, August 10, 1977. See also Oliver. Collins, Andrew, "The Aveley Abduction, Part One," FSR 23:6 (April 1978), pp. 13-25. Collins, Andrew, "The Aveley Abduction, Part Two," FSR 24:1 (June 1978), pp. 5
15. Collins, Andrew, The Circlemakers, ABC Books, Leigh-on-Sea, Essex, 1992. Collins, Andrew, The Knights of Danbury, Earthquest Books, Wickford, Essex, 1984. Collins, Andrew, The New Circlemakers, 4th Dimension Press, Virginia Beach, VA,
2008.
Collins, Andrew, "Upton Scudamore sighting of October 9, 1976," Report AC/ 148, 76/361 (C4b), February 19, 1977.
Constable, George, chief ed., Mysteries of the Unknown: The UFO phenomenon, Time-Life Books, Alexandria, VA, 1987.
Constable, Trevor James, The Cosmic Pulse of Life, Neville Spearman, Sudbury, Suffolk, 1976. Republished as Sky Creatures: Living UFOs, Pocket Books, New York, NY, 1978.
Constable, Trevor James, (writing as Trevor James), They Live in the Sky, Saucerian Books, Clarksburg, WV, 1958.
Crossing, William, Tales of the Dartmoor Pixies: Glimpses of Forgotten Haunts and Antics, Hood, London, 1890, Forgotten Books, forgottenbooks.org, 2007.
Devereux, Paul, "Fourth State," Strange Attractor (2011), pt. 4, p. 130-39.

Devereux, Paul, and Paul McCartney, Earth Lights, Turnstone Press, Wellingborough, Northants, 1982.

Devereux, Paul, Paul McCartney and Don Robins, "Bringing UFOs down to Earth" NS 99:1373 (September 1, 1983), pp. 627-630.

Devereux, Paul, Paul McCartney and Don Robins, "Earth Lights," Anomaly 1 (January 1985), pp. 10-18.

Devereux, Paul, with Dave Clarke, Andy Roberts and Paul McCartney, Earth Lights Revelation, Blandford Press, London, 1989.

Douglas, George, 1901, Scottish Fairy and Folk Tales, Dover, New York, NY, 2003.

Dewey, Steve, and John Ries, In Alien Heat: The Warminster Mystery Revisited, Anomalist Books, San Antonio, TX/Jefferson Valley, NY, 2006.

Edwards, Brian, "Silbury Hill: Edward Drax and the excavations of 1776," WANHM 103 (2010), pp. 257-68.

Ekwall, Eilert, The Concise Oxford Dictionary of English Place-names, 1936, OUP, 1980.

Foland, K. A., Chen Jiang-feng, Lisa A. Gilbert and A. W. Hofmann, "Nd and Sr isotopic signatures of Mesozoic plutons in northeastern North America," Geology 16: 8 (August 1988), pp. 684-687.

Foland, K.A. and H. Faul, "Ages of the White Mountain Intrusives - New Hampshire, Vermont, and Maine, USA," AJS 277 (1977), pp. 888-904.

Ford, Trevor D., "Geology of the Lead Mines around the Stanton Syncline," The Bulletin of the Peak District Mines Historical Society 15: 6 (Winder 2004), pp. 1-26.

Fowler, Raymond E., The Allagash Abductions, Wild Flower Press, Tigard, OR, 1993.

Friedman, Stanton T., and Don Berliner, Crash at Corona (1992), Marlowe, New York, NY, 1994.

Fuller, John G., The Interrupted Journey: Two Lost Hours Aboard a Flying Saucer, Berkley, New York, NY, 1966.
Gallop, David, Parmenides of Elea—Fragments: A Text and Translation, 1984, Univ. of Toronto Press, Toronto, ON/Buffalo, NY/London, 2000.
Geddes, Isobel, Hidden Depths: Wiltshire's Geology and Landscapes, 2000, Ex Libris Press, Bradford-on-Avon, Wilts., 2003.
Goddard, C. V., "Wiltshire folk lore jottings: by the late Rev. C. V. Goddard and others, edited by Canon E. H. Goddard," WAM 50: 177 (December 1942), pp. 24-42.
Gover, J. E. B., Allen Mawer, and F. M. Stenton, The Place-names of Wiltshire, English Place-name Society XVI, CUP, 1939.
Grimm, Jacob, Teutonic Mythology, 4 vols., Geo. Bell, London, I: 1883; II & III: 1883; IV: 1888.
Grinsell, Leslie V., Folklore of Prehistoric Sites in Britain, David & Charles, Newton Abbott/London, 1976.
Haigh, Daniel H., The Anglo-Saxon Sagas: An Examination of their Value as Aids to History, John Russell Smith, London, 1861.
Haisell, David, The Missing Seven Hours, PaperJacks, Markham, Ontario, 1978.
Haish, Bernard, The Purpose-Guided Universe, New Page Books, Franklin Lakes, NJ, 2010.
Hall, Bradford A., Stratigraphy of the Southern End of the Munsungun Anticlinorium, Maine, Maine Geological Survey Bulletin 22, Dept. of Economic Development, Augusta, ME, 1970, with the accompanying "Geological map of the Southern Part of the Munsungun Anticlinorium."
Hancock, Graham, Supernatural: Meeting with the Ancient Teachers of Mankind, Century, London, 2005.
Hanners, David, "Marfa Lights Convince Pair of Geologists," Dallas Morning News, July 4, 1982, p. AA2, cited in Devereux et al, 1989.

"Harassed Rancher who Located 'Saucer' Sorry He Told About It," Roswell Daily Record, July 9, 1947.
Hartland, Edwin Sidney, The Science of Fairy Tales, 1890, Methuen, London, 1925.
Haslem, David, Ghosts and Legends of Nottinghamshire, 1994, Countryside Books, Newbury, Berkshire, 2004.
Hatcher Childress, David, The Time Travel Handbook: A Manual of Practical Teleportation & Time Travel, Kempton, IL, 1999.
Hiller, Susan, Witness, Artangel, London, 2000.
Hogg, James, The Queen's Wake, 1813, Edinburgh University Press, 2005.
Hopkins, Budd, Intruders: The Incredible Visitations at Copley Woods, Random House, New York, NY, 1987.
Hopkins, Budd, Witnessed: The True Story of the Brooklyn Bridge UFO Abductions, Pocket Books, New York, NY, 1996.
Hopkins, Budd, and Carol Rainey, Sight Unseen: Science, UFO Invisibility and Transgenic Beings, Atria Books, New York, NY, 1993.
Howland, A.F., P.A.S. Ferguson, A.J. Runacres, N.A. Hill, D.K. Young and P. Rutty, "London's Docklands: engineering geology; ground conditions and tunnelling methods; a geological perspective of the highways," PICESB 99 (May 1993), pp. 225-31.
Hynek, J. Allen, and Jacques Vallee, The Edge of Reality, Henry Regnery, Chiago, IL, 1975.
Jacobs, David, Secret Life, Simon and Schuster, London/New York, NY, 1992.
Jacobs, David, The Threat, Simon and Schuster, London/New York, NY, 1998.
James, Trevor—see Trevor James Constable.
Johnson, Frank, The Janos People, Neville-Spearman, Sudbury, Suffolk, 1980.

Jordan, Katy, The Haunted Landscape: Folklore, Ghosts & Legends of Wiltshire, Ex Libris Press, Bradford-on-Avon, Wilts., 2000.
Jung, Carl, Flying Saucers: A Modern Myth of Things Seen in the Skies, Routledge, London, 1959.
Keel, John, The Mothman Prophecies, E. P. Dutton, New York, NY, 1975.
Killip, Margaret, The Folklore of the Isle of Man, B. T. Batsford, London, 1975.
Klass, Philip J., UFOs—Identified!, Random House, New York, NY, 1968.
Krogh, Jan S., The Hessdalen Report, Norwegian Institute of Scientific Research and Enlightenment, Trondheim, Norway, nd. (c. 1990).
Lempriére, John, A Classical Dictionary, Routledge, London, nd. (c. 1880).
Little, Gregory L., Grand Illusions: The Spectral Reality Underlying Sexual UFO Abductions, Crashed Saucers, Afterlife Experiences, Sacred Ancient Sites, and Other Enigmas, White Buffalo Books, Memphis, TN, 1994.
Little, Gregory L., People of the Web, Eagle Wing Books, Memphis, TN., 1990.
Little, Gregory L., The Archetype Experience: Resolving the UFO Mystery and the Riddle of Biblical Prophecy Using C.G. Jung's Concept of Synchronicity, Rainbow Books, Moore Haven, FL, 1984.
Long, Greg, "UFO 'Menagerie' on Yakima Indian Reservation," The MUFON UFO Journal 168 (February 1982), pp. 8-12.
Lozneanu, Erzilia, and Mircea Sanduloviciu, "Minimal-cell system created in laboratory by self-organization," CSF 18 (2003), p. 335-43.
Macleod, the Rev. Dr. Norman, and the Rev. Dr. Daniel Dewar, Dictionary of the Gaelic Language etc., McPhun, Glasgow/London, 1866.

Manley, V.S., Folk-lore of the Warminster District: a Supplement to the History of Warminster and the Official Guide, 1924, Coates & Parker, Warminster, 1987.
McClure, Kevin, and Sue McClure, Stars, and Rumours of Stars, privately published, Market Harborough, Leics., 1980.
Michell, John, The Flying Saucer Vision: The Holy Grail Restored, 1967, Abacus, London, 1974.
Meaden, George Terence, The Circles Effects and its Mysteries, Artetech, Bradford-on-Avon, Wilts., 1990.
Michel, Aimé, Flying Saucers and the Straight Line Mystery, Criterion Books, New York, NY, 1958.
Montfaucon de Villars, Abbé N. de, The Comte de Gabalis, ou Entretiens sur les Sciences Secrétes, 1670, The Brothers, London, 1913.
Mullins, Justin, "The Quantum Time Machine," NS 208:2787 (November 20, 2010), pp. 34-37.
Nelson, Buck, My Trip to Mars, the Moon and Venus, Quill Press, West Plains, MO, 1956.
Ofuruton, Hideho, Norihisa Kondo, Masashi Kamogawa, Masao Aoki and Yoshi-Hiko Ohtsuki, "Experimental conditions for ball lightning creation using air gap discharge embedded in a microwave field," JGR 106, D12 (June 27, 2001), pp. 12367-12369.
Oliver, Norman, "1956 Landed object and 'Frogmen'," BJ 8:1 (January/February 1979), p. 13.
Oliver, Norman, "Sandown spaceman or Golf-links ghost?," BJ 6:5 (January/ February 1978), pp. 10-13.
Olivier, Edith, and Margaret K.S. Edwards, Moonrakings: A Little Book of Wiltshire Stories, 1930, Coates & Parker, Warminster, Wilts., 1979.
Paget, Peter, UFO-UK, New English Library, London, 1980.
Persinger, Michael, and Gyslaine Lafreniére, Space-Time Transients and Unusual Events, Nelson-Hall, Chicago, IL, 1977.

Peters, Capt. Roy, The Ancient Villages of Whitwell and Barlborough, North Trent Publishing, Sutton-in-Ashfield, Notts., 1990.
Pilichis, Dennis, Night Siege: The Northern Ohio UFO-Creature Invasion, privately published, Rome, OH, 1981.
Pole, E. R., "Moonrake Medley," WAM 50:179 (December 1943), pp. 278-286.
Poole, Charles Henry, The Customs, Superstitions and Legends of the County of Stafford, Rowney, London, 1875.
"RAAF Captures Flying Saucer On Ranch in Roswell Region. No Details Of Flying Disk Are Revealed," Roswell Daily Record, July 8, 1947.
Randles, Jenny, The Pennine UFO Mystery, Granada, London, 1983.
Randles, Jenny, "Time Storms," "An A-Z of UFO Theories", Fortean Times online, http://www.forteantimes.com/features/articles/161/incident_at_aztec.html.
Randles, Jenny, Time Storms, Piatkus, London, 2001.
Randles, Jenny, "Time Storms," FT 240 (September 2008), pp. 40-44.
Randles, Jenny, UFO Crash Landing? Friend or Foe? The Full Story of the Rendlesham Forest Close Encounter, Blandford, London, 1998.
Raynes, Brent, "Visitors from hidden realms," Venture Inward, 26:4 (October-December 2010), p. 13.
Redfern, Nick, "Incident at Aztec," FT 181, March 2004.
Reich, Wilhelm, Contact with Space—Oranur, Second Report,1951-56, Core Pilot Press, Rangeley, MA, 1957.
Reich, Wilhelm, The Function of the Orgasm, 1942, Orgone Institute Press, New York, NY, 1948.
Reich, Wilhelm, The Orgone Energy Accumulator: Its Scientific and Medical Use, The Wilhelm Reich Foundation, Rangeley, MA, 1951.
Rogers, Ken, The Warminster Triangle: Astounding UFO and Crop Circle Sightings, Coates and Parker, Warminster, Wilts., 1994.

St Leger-Gordon, Ruth E., The Witchcraft and Folklore of Dartmoor, Robert Hale, London, 1965.
Scully, Frank, Behind the Flying Saucers, Holt, New York, NY, 1950.
Shuttlewood, Arthur, Norridge Wood case, WUN 9 (1972), p. 3.
Shuttlewood, Arthur, The Flying Saucerers, Sphere, London, 1976.
Shuttlewood, Arthur, The Warminster Mystery, Neville Spearman, London, 1967.
Shuttlewood, Arthur, UFO Magic in Motion, Sphere, London, 1979.
Shuttlewood, Arthur, Warnings from Flying Friends, Portway Press, Warminster, Wilts., 1968.
Sington, T., "A Mystery," English Mechanic and World of Science (October 17, 1919), pp. 152-53.
Skeat, Rev. Walter W., An Etymological Dictionary of the English Language, 1879-82, OUP, 1946.
Smith, A. H., English Place-name Elements, 2 vols., CUP, 1956.
Speck, Frank G., "Penobscot Tales and Religious Beliefs," JAF 48:187 (January-March 1935), pp. 1-107.
Steinman, William S., UFO Crash at Aztec, Wendelle C. Stevens, Tucson, 1986
Stevens, C. J., The Supernatural Side of Maine, John Wade, Phillips, ME, 2002.
Strand, siv. ing. Erling, Project Hessdalen 1984: Final Technical Report—Part One, Project Hessdalen, Norway, 1984.
Strieber, Whitley, Communion, Beech Tree Books, Sag Harbor, NY/Century, London, 1987.
Taylor, Rev. Isaac, Words and Places, or Etymological Illustrations of History, Ethnology and Geography, Macmillan, London, 1864.
Thornsburg, William K., The Marfa Lights: A Close Encounter, privately printed, Victoria, TX, 2007.
Tsytovich, V. N., G. E. Morfill, V. E. Fortov, N. G. Gusein-Zade, B. A. Klumov and S. V. Vladimirov, "From plasma crystals and helical structures towards inorganic living matter," NJP 9: 8

(2007), pp. 1-24, available at http:// iopscience.iop.org/1367-2630/9/8/263/fulltext.
Turner (John Guyt), William, Romances of the Peak, Simpkin Marshall, London, 1901.
Unidentified Aerial Phenomena in the UK Air Defense Region: Main Report; Scientific & Technical Memorandum—No. 55/2/00, December 2000.
Vallee, Jacques, Anatomy of a Phenomenon, 1965, Neville Spearman, London, 1966.
Vallee, Jacques, Passport to Magonia: From Folklore to Flying Saucers, 1969, Neville-Spearman, London, 1969.
Van Tassel, George W., I Rode A Flying Saucer: The Mystery of the Flying Saucers Revealed through George W. van Tassel, Los Angeles, CA, 1952.
Walhouse, M. J. 'Ghostly Lights,' Folklore 5 (1894), pp. 293-299.
Watkins, Alfred, The Old Straight Track, Methuen, London, 1925.
Westwood, Jennifer, Albion: A Guide to Legendary Britain, Granada, London, 1985.
Whitaker, William, "On Some Well-sections in Suffolk," QJGS (1903), v. 59, pp. 33-50.
Whittock, Martyn, Wiltshire Place-names, Countryside Books, Newbury, Berkshire, 1997.
Wiltshire, Kathleen, Ghosts and Legends of the Wiltshire Countryside, Compton Russel, Salisbury, Wilts., 1973.
Wiltshire, Kathleen More Ghosts and Legends of the Wiltshire Countryside, Venton, Melksham, Wilts., 1984.

Documentaries

"Ghost Lights Mystery," NatGeo documentary, aired in the UK September 2010.

DVDs

The Portal: The Hessdalen Light Phenomena, New Paradigm Films, Oslo, Norway.

Maps

Bedrock Geological Map of Maine, Maine Geological Survey, available at http://www.maine.gov/doc/nrimc/mgs/explore/bedrock/historical/feb08.htm.

Online Sources

"15 Sept 1976—Upton Scudamore, UK," UFODNA, http://ufodna.com/uf16/ uf7/167673.htm.

"16 Feb 1961—Chamberlain Lake, Maine, USA," UFODNA, http://www.ufodna.com/uf10/uf0/100289.htm.

"A Review of the Remaining Reserves at Deep Mines for the Department of Trade & Industry," available at http://webarchive.nationalarchives.gov.uk/+/http://www.berr.gov.uk/files/file15982.pdf.

"Allagash Abductions," Wikipedia, http://en.wikipedia.org/wiki/Allagash_Abductions.

Asser's "The Life of King Alfred," Medieval Sourcebook: The Life of King Alfred, http://www.fordham.edu/halsall/source/asser.html.

"Aveley, Essex—12th March 2010" on UK UFO sightings, http://www.uk-ufo.co.uk/2010/03/aveley-essex-12th-march-2010/.

Beason, J. Douglas, and Joanne J. Myers, "The E-Bomb: How America's New Directed-Energy Weapons Will Change the Way Future Wars Will Be Fought," October 6, 2005, Carnegie Council, http://www.cceia.org/ resources/transcripts/5256.html.

Beowulf: An Anglo-Saxon Heroic Poem, http://alliteration.net/beoIndex.htm.
"Betty and Barney Hill abduction," Wikipedia, http://en.wikipedia.org/wiki/ Betty_and_Barney_Hill_abduction.
British Geological Survey, geological fault map of the UK, at http://www.earthquakes.bgs.ac.uk/earthquakes/education/uk_earthquakes.htm.
"Bugbear," Wikipedia, http://en.wikipedia.org/wiki/Bugbear.
Cohen, David, "Plasma blobs hint at new form of life" New Scientist online, September 17, 2003, http://www.newscientist.com/article/dn4174-plasma-blobs-hint-at-new-form-of-life.html.
Condign report, "Flying Saucery – The Real UFO Report," http://www.uk-ufo.org/condign/condscan.htm.
Dickinson, Terence, "The Zeta Reticuli Incident," http://www.gravitywarpdrive.com/Zeta_Reticuli_Incident.htm.
"Electric Cloud Enveloped Ship," Philadelphia Inquirer, August 1, 1904, http:// www.waterufo.net/item.php?id=30.
"EPR paradox," Wikipedia, http://en.wikipedia.org/wiki/EPR_paradox.
"Explanations: Page Two," BrownMountainLights.com, at http://shadowboxent.brinkster.net/brownexplain2.html.
Evans, Robert, "Proof of extra dimensions possible next year: CERN," Reuters, November 15, 2010, http://www.reuters.com/article/ idUSTRE6AE3QU20101115.
Goddard, Jimmy, "The Mysteries of Leys and Orthoteny," 1966, http:// www.egyouth.fsnet.co.uk/triangle/hbleys.htm.
Goldman, Andrew, "The Life and Death of the Old Man on the Mountain," http://mgilmore.web.wesleyan.edu/wescourses/2006f/ees220/01/termpapers/reviewer9/goldman.pdf.
Halliday, Robert, and Alan Murdie, "Magic lanterns," FT (December 2005), http:/

/www.forteantimes.com/features/articles/112/magic_lanterns.html .

Knott, Simon, "St Botolph, Burgh," June 2008, http://www.suffolkchurches.co.uk/burgh.html.

Knott, Simon, "St Botolph's Chapel, Botesdale," October 2008, http:// www.suffolkchurches.co.uk/botesdale.html.

Lindemans, Micha F., s.v. "Pomola," Encyclopedia Mythica, http://www.pantheon.org/articles/p/pomola.html.

"Maine's Indian Devil a.k.a. Pomoola," Paranormal Spy, http://paranormalspy.com/featured/maines-indian-devil-a-k-a-pomoola.html.

"Majestic 12," Wikipedia, http://en.wikipedia.org/wiki/Majestic_12.

McAndrew, 1st Lt James, Project MOGUL: Synopsis of Balloon Research Findings, The Roswell Files, http://www.roswellfiles.com/Articles/ ProjectMogul.htm.

"November 15th 2008 : Aveley, Essex, England" on UFOINFO, http:// www.ufoinfo.com/sightings/uk/081115a.shtml.

"On this day October to December," The Staffordshire Encyclopedia: Staffordshire's History Online, http://www.the-staffordshire-encyclopaedia.co.uk/view.php?id=260.

Pratt, David, "David Bohm and the Implicate Order," Sunrise, February/March 1993, at http://www.theosophy-nw.org/theosnw/science/prat-boh.htm.

"Quantum Teleportation," Wikipedia, http://en.wikipedia.org/wiki/Quantum_teleportation.

Raffel, Burton, trans. Beowulf, http://www.nexuslearning.net/books/Elements_of_Lit_Course6/default.htm.

Randles, Jenny, "An A-Z of UFO Theories," Fortean Times online, http:// www.forteantimes.com/strangedays/ufofiles/2752/an_a_to_z_of_ufo_theories.html.

Raynes, Brent, "The Aveley Abduction - Part 1," Encounters with the Unknown: Alternate Perceptions Magazine online #103, July

2006, http:// www.mysterious-america.net/1974%20Aveley%20Abduction.html.

Raynes, Brent, "The Aveley Abduction - Part 2," Encounters with the Unknown: Alternate Perceptions Magazine online #104, August 2006, http:// www.mysterious-america.net/aveleypt2.html.

"Ridgeway—Nr Avebury, Wiltshire-18th Septemeber 2010," UK UFO Sightings, http://www.uk-ufo.co.uk/2010/09/ridgeway-nr-avebury-wiltshire-18th-septemeber-2010/.

"Roswell UFO—Radio News Report (ABC News, July 8, 1948)," Youtube, http:/ /www.youtube.com/watch?v=zUlCBY-K9A8.

"Scratta Wood," Nottingham Paranormal Database Records, at http://www.paranormaldatabase.com/nottinghamshire/ nottdata.php?pageNum_paradata=8&totalRows_paradata=226.

"UFO—Avebury, England 17-7-2007 Multiple UFO Sighting by three people," at http://www.youtube.com/watch?v=kPMIXuWKGBE.

Unknown Country with Whitley Striber, http://www.unknowncountry.com.

"Video - Mysterious UFOs Before Earthquake in Japan," CNUFOS, http:// cnufos.ning.com/profiles/blogs/video-mysterious-ufos-before.

Weaver, Col. Richard L., and 1st Lt. James McAndrew, "The Roswell Report: Fact Versus Fiction in the New Mexico Desert," Headquarters, USAF, 1995, http://contrails.iit.edu/history/Roswell/Report/index.html

"Wolfscote Dale," Derbyshire UK, http://www.derbyshireuk.net/wolfscote.html.

Wright, Elwood, and Pat Kenney, "The Marfa Lights: The Enigma Lights of Marfa – An Unexplained Phenomena," March 14-June 16, 1973, http:// www.skepticfiles.org/mys3/marfalit.htm.